

The Advent REVIEW & HERALD And Sabbath

HOLY BIBLE
 THE FIELD
 IS THE WORLD

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12.

VOL. 75, No. 23.

BATTLE CREEK, MICH., JUNE 7, 1898.

WHOLE No., 2275.

The Review and Herald,

ISSUED WEEKLY BY THE

Seventh-day Adventist Publishing Association,
 BATTLE CREEK, MICHIGAN.

Terms, in Advance, \$1.50 a Year.

Address all communications and make all Drafts and Money-
 Orders payable to

REVIEW & HERALD, Battle Creek, Mich.

[ENTERED AT THE POST-OFFICE AT BATTLE CREEK.]

"YE ARE NOT YOUR OWN."

My all, dear Lord, I give to thee,
 For all I have is thine;
 Since thou didst give thyself for me,
 I am no longer mine.

No broken alabaster vase
 Is now too sweet for thee;
 Enough that thy surpassing grace
 Will take the gift from me.

What, Saviour, in thyself thou art,
 And what for me hast done,
 Have won the homage of my heart
 For thee, and thee alone.

A captive, thou hast made me free;
 And lost, restored by grace;
 And in thy house appointed me
 A portion and a place.

Since thou hast visited my heart,
 Renewed my sinful soul,
 I give thee, Saviour, not a part,
 But gladly give the whole.

—Joel Swartz.

THE LORD'S SUPPER AND THE ORDINANCE OF FEET-WASHING.—NO. 2.

MRS. E. G. WHITE.

THOSE who come to the sacramental service with their hearts open to the influences of the Spirit of God will be greatly blessed, even if those who officiate are not benefited thereby. Christ is there to make the heart susceptible to his Holy Spirit, and to discern the entire dependence of his people upon him for their salvation. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on forwardly in the way of his heart."

These ordinances were established that all might have the privilege of acknowledging their wrongs, and confessing their sins at this time. And as the heart is softened and melted under the movings of the Holy Spirit, the heavenly anointing gives them spiritual eyesight to discern their errors. Jesus has pledged himself to be present in the fulness of his grace to change the current of the minds that are running in selfish channels. This service can not be repeated without one thought's linking itself

with another. Thus a chain of thought calls up remembrances of blessings, of kindnesses, and of favors received from friends and brethren, that have passed out of mind. The Holy Spirit, with its quickening, vivifying power, presents the ingratitude and lack of love that have sprung from the hateful root of bitterness. Link after link of memory's chain is strengthened. The Spirit of God is at work upon human minds. The defects of character, the neglect of duties, the ingratitude to God, are brought to the remembrance, and the thoughts are brought into captivity to Christ.

How the heart of Christ is pierced by the forgetfulness, unwillingness, and neglect to do the things that God has enjoined upon us! The heart needs to be broken, that selfishness may be cut away from the soul, and put away from the practise. If we have learned the lessons that Christ desires to teach us in this preparatory service, the Witness will respond to the feelings implanted in the heart for a higher spiritual life.

"Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." Christ does indeed manifest himself unto the believers who thus reveal their faith by coming together at the communion table with the simplicity of children to remember Jesus, his words, and his requirements, determined to exclude from the heart all selfishness and love of supremacy.

The broken bread and pure juice of the grape are to represent the broken body and spilled blood of the Son of God. Bread that is leavened must not come on the communion table; unleavened bread is the only correct representation of the Lord's Supper. Nothing fermented is to be used. Only the pure fruit of the vine and the unleavened bread are to be used.

We do not come to the ordinances of the Lord's house merely as a form. We do not make it our business, as we gather around the table of our Lord, to ponder over and deprecate our shortcomings. The ordinance of feet-washing included all this. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." We do not come with our minds diverted to our past experience in the religious life, whether that experience be elevating or depressing. We do not come to revive in our minds the ill-treatment we have received at the hands of our brethren. The ordinance of humility is to clear our moral horizon of the rubbish that has been permitted to accumulate. We have assembled now to meet with Jesus Christ, to commune with him. Every heart is to be open to the bright beams of the Sun of Righteousness. Our minds and hearts are to be fixed on

Christ as the great Center on whom our hopes of eternal life depend. We are not to stand in the shadow, but in the saving light, of the cross. With hearts cleansed by Christ's most precious blood, and in full consciousness of his presence, although unseen, we may listen to his voice that thrills the soul with the words: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." On these occasions, heaven is brought very near to the true members of the Lord's family, and they are brought into sweet communion one with another.

There can be no union between our soul and God except through Christ. Union and love between brother and brother must be cemented and rendered eternal by the love of Jesus. Then do we not assemble around the communion table to meet and converse with Jesus as we receive the bread and wine symbolizing his broken body and spilled blood? Thus we must feed on Christ, or we can have no communion with him.

Christ knows that if we should allow our minds to become engrossed with earthly things, we would forget him in whom our hopes of eternal life are centered, and so lose the life-giving power, the peace and joy, which the Lord wishes us to receive and retain. And he said: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you."

These things we are never to forget. The love of Jesus, with its convincing power, is to be kept fresh in the memory. We must not forget him who is our strength and our sufficiency. He has instituted this service, that it may speak constantly to our senses of the love of God that has been expressed in our behalf. He gave us all that it was possible for him to give,—he gave his life for the life of the world.

And his appeal to our love is strikingly made in the words of the apostle Paul: "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to

himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come."

Christ's second appearing, in the clouds of heaven, is ever to be kept before us. Almost his last words of consolation to his disciples were: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

And the communion is to be a constant reminder of this. Says Christ: Under a conviction of sin, remember that I died for you. When oppressed and persecuted and afflicted for my sake and the gospel's, remember that my love was so great that I gave my life for you. Will you evidence your love for me, if required, by dying for me? When you feel your duties stern and severe, and almost too heavy to bear, will you remember that it was for your sake that I endured the cross, despising the shame? When your heart shrinks from the trying ordeal, remember that your Redeemer liveth to make intercession for you. "Be of good cheer; I have overcome the world."

Christ declared: "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." We can not, as individuals, maintain our bodily life unless we eat and drink for ourselves of temporal food. In order to maintain spiritual life and health, we must feed on Jesus Christ by studying his word, and doing the things he has commanded in that word. This will constitute a close union with Christ. The branch that bears fruit must be in the vine, a part of it, receiving nourishment from the parent stalk. This is living by faith upon the Son of God. Christ has declared: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

THE TEST OF COURAGE.

TO HAVE convictions is one thing, and to utter them is quite another. The man who has positive convictions, and does not utter them, does himself an injustice, and shows a lamentable lack of courage. The *Watchman* makes some pertinent remarks on this subject, which we quote:—

"One of the finest tests of courage is found in the utterance of our sincere convictions.

"Probably most of us have had a friend come to us, and we have not had the downright courage to tell him our honest thought. He came seeking sympathy in some difficulty; and we did not venture to tell him that, in the matter in hand, he was taking an unworthy course, and that we did not and could not sympathize with the troubles in which he had involved himself. Or he came for advice, and

it was so much easier and more pleasant to tell him the thing he wanted to hear than the sober truth we thought we saw.

"The exercise of courage always involves the risk of losing something we would like to keep; and so, because we do not like to strain pleasant relations, we leave the wise and honest word unspoken.

"Deliver us from the so-called 'candid friend.' He is almost always a nuisance, and his friendship is simply a guise under which he can say unpleasant things without incurring the consequences; but to almost every one there comes a critical moment when the brave and true word might open the eyes of one we love. To leave that word unspoken, through fear of a misunderstanding, is not courageous."

SUDDEN DESTRUCTION COMETH.

A. O. TAIT.
(Oakland, Cal.)

NEXT to the crowning deception of Spiritualism, prepared by Satan for these last days, perhaps there is no more marked sign of our times than the carnally soothing cry of "peace and safety" that is heard from so many pens and voices.

The word of God very clearly says, "All that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12. This scripture is so direct that any person who heeds it will not be found preaching "peace and safety" to the world so long as it is in its present condition of abounding sin. For the text says "all," not a part merely, but "all, that will live godly in Christ Jesus shall suffer persecution." Of course this "persecution" comes from the world; for "in the world ye shall have tribulation." "These things I have spoken unto you," said the Master, "that in me ye might have peace." John 16:33. The startling fact confronts us that the "Christian church" has ceased almost entirely to "suffer persecution," and is courting, and in turn being courted by, a sinful world. Instead of this being a cause of rejoicing, as it is with many, it should make us know that godliness "in Christ Jesus" has largely died out of the hearts of the professors of Christianity to-day.

But read further from the same chapter: "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:13. With what startling contrast from the words of "peace and safety" so commonly heard, does this scripture strike the ear! The great mass of teachers to-day declare that the world is getting better and better, but the sure Word says exactly the opposite. In no uncertain language we are told that "evil men and seducers shall wax worse and worse."

Upon this point the Word further says, "As the days of Noe were, so shall also the coming of the Son of man be." Matt. 24:37. What the condition of things was "in the days of Noah" is made very plain in the Bible. It says: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6:5. How plainly this scripture states it! And he who is bound by the spell of the enemy, and is captivated by the belief that the world is rapidly growing better, should ponder these texts well. For He who can not possibly err has plainly told us that in the days when we are to be looking for the coming of the Son of man, as "in the days of Noah," "the wickedness of man" shall be "great in the earth, and that every imagination of the thoughts of his heart" shall be "only evil continually." Since God has so clearly spoken, who can assume to set aside his word by teaching the "peace-and-safety" fable that the world is getting better, instead of, as the Word puts it, "worse and worse"?

With the word of God so clear upon these points, how can we fail to see that Satan has already so completely soothed the world with his lullaby of "peace and safety" that it is well-nigh asleep? And while the sensibilities are being so stupefied by this doctrine that many will refuse to hear the words of divine truth, the net of Spiritualism is being spread to complete the ruin of the drowsy world.

Reader, will you not heed the earnest and faithful warning of the Lord's word? He has laid the deceptions of the enemy so bare that we can not stumble into his pitfalls while we are guided by him who is the "Light of life." "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." John 10:27-29.

It ill becomes me to complain,
Who from Thy hand hath had so much
Of joy and blessing. Though sharp pain
Benumbs me with its dreadful touch,
I would not murmur; rather, bless
The Hand which holds me in my grief,
Nor dream thy perfect love is less
Than when thy mercy gives relief.
It ill becomes me to complain,
Though days be dark, and nights be long;
I sing, and from my sorrow gain
A plaintive sweetness to my song.

—G. A. Warburton, in *Christian Work*.

GOD THE SOURCE OF LIGHT.

L. A. REED.
(Jacksonville, Ill.)

WE have seen how light was created at the beginning. God spake, and lo! it was. He then commanded, and it stood fast (Ps. 33:9),—continued as it was. Let me repeat: He bade light be: it was. And at this, its first appearance, it was but energy from God,—a manifestation of God through Christ.

Now mark the next step: God issued the fiat that, as light had come, so it should continue. When it came at the first command of God, it was energy from God,—God's manifestation. And now God commands that as it has come, so it shall continue, or "stand fast." And still it is energy from God; it is still a manifestation of God in Christ. The same power that made it first appear, still feeds it. The shining of light, then, is a *continuing of the creative act*; it is a *prolonging of creation*. Watch the effect of light these spring days upon the bursting buds and springing grasses, and you will not doubt this truth.

How God can continue to do this and not exhaust himself, is a silly question. Does God lose anything?—The conservation of energy is a law to which we know no exception. In the universe of God nothing is lost. The leaves on this year's trees may fall and wither and decay; but they only drop into the earth to enrich the soil, to feed the leaves that are to come again some later year. Water is continually leaving the ocean and entering the clouds, later to fall upon the earth to bathe and refresh it; but every drop in time gets back again, to go once more the selfsame round. Shall God send light and heat out into space, and shall it be, thereby, lost to him, and beyond his gathering it up again? Perhaps he does not care to gather it again; it may serve other uses. We are sure, however, that it is not lost.

"Through faith we understand that the worlds were framed by the word of God." The word that framed the worlds called light into

existence. That is all we know about it; it was by the word of God. Light came in obedience to God's word; and it now continues because he gave his command. At the utterance of his word, God produced all that fills his boundless universe, and in the same manner he can cause the sun to produce light and heat through the untiring ages. The sun shines on, but it is not consumed.

Moses in his day beheld a wonder when the "angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed."

That was a marvelous thing. "The bush burned with fire, and the bush was not consumed." That was a stupendous miracle. But in the heavens above us every day, we see the same wonder,—a wonder that is to be perpetuated throughout the rolling cycles of eternity. The sun, with all its blaze of heat and light, ever burns to bathe the earth in its rays, and give life and energy to all its creatures. And it is not consumed!

No wonder, having lost sight of God, men worshiped the sun; but let us look up and away from the central orb of our solar system to him who is the center of the universe,—the source of all we are or ever hope to be, and whose tender mercies are over all his works.

LAST NIGHT.

SLEEPLESS last night, I lay upon my bed;
And in the darkness those I love the best
Lay calmly sleeping; while, with stealthy tread,
Came in the hateful spirits of unrest,
And in the utter silence seemed to jeer
At my sad heart, worn out with doubt and fear.

"Thy friends care not," they whispered; "there they sleep,

Whilst thou art tossed in agony of mind,
Sinking in helpless sorrow's lowest deep,
No ray of comfort in thy love to find.
There is no solace for thy beaten heart;
Thus shalt thou be through life, from all apart."

Then, sudden as the lightning cleaves the sky,
There came a vision of a thorn-crowned head,—
A face blood-stained and pale, that ecstasy
Of love ineffable upon me shed.
Love he resigned that he might love the more;
All our deep sorrows in his heart he bore.

His life was lonely; for his loved ones slept
Through all the anguished nights he watched
and prayed:

His death was lonelier still; for then there wept
But few of those whose ransom he had paid.
Dear, lonely Lord! when my heart breaks, help me
To fly for comfort only unto thee!

—Mary F. Nixon, in the *New York Sun*.

THE INFLUENCE OF OUR WORDS.

W. F. HUBBARD, M. D.
(Portland, Ore.)

I SUPPOSE that what we say has more influence upon others, immediately at least, than what we do; yet I believe that our actions will, in the end, have a more lasting influence than what we say. We all know how easy it is for a story to start, and how fast it will grow. It is like a snowball on a day when the snow is soft,—the more it is rolled, the larger it grows, until in a short time it becomes so large that we can not handle it.

Suspicion, or, in other words, jealousy, selfishness, a desire to make people think better of us than of some one else, enters largely into this thing that we have under consideration. The selfishness of this world is manifested in so many different ways that one hardly knows where to look for it, or in what shape it is coming next. We find it in the world, in the church, and in the home; in fact, it is found in every place where human beings exist.

There has been but one person who did not have any jealousy or selfishness in his nature, and that was Jesus Christ. He never manifested a desire to become exalted, nor to crowd down one beneath him. He took upon himself man's nature, placed himself upon the same level, endured the hardships of mankind, and just before finishing his work upon the earth, even washed his disciples' feet. What a stupendous example for mankind to follow! What a lesson in humility! What a lesson, too, when, on the cruel cross, he forgave those who had driven the nails through his hands and feet, and asked the Father to forgive them! O that humanity would follow the example of the meek and lowly Man of Nazareth!

All about us we see people who are striving for position, for honor, for the praise of men. And when one starts on that work, Satan is ever ready and willing to help the thing along. One person appears to be doing more good in the world than another, and the society in which he walks seems to think a little more of him, perhaps "for his good works." This raises a feeling of jealousy in the mind of the other; and he immediately says: "Now I am just as good as that person is, and I am going to do something to change public opinion. I will make it appear that the people who have confidence in that favored individual are deceived; and if I can do that, I shall accomplish my purpose, and appear like a benefactor to society. Then we shall see who will have the honor and praise."

When such a person comes in contact with an individual over whom he thinks he can have influence under these circumstances, he sets up a system of busybodyism, and a piece of leaven is put into the lump of society, which begins to ferment. Reflections are cast, insinuations are made, and suspicious whisperings are indulged in. When a thing of that kind is once started, it grows fast; for it is the way of the world, when a person is down, to crowd him down still farther.

Christ never did so. His hands were always outstretched to lift the fallen; restore sight to the blind, and strengthen the weak. What an example! What a contrast between his way of dealing with humanity and the way humanity is dealt with at the present time!

One of the worst things that can be indulged in is the habit of casting reflections on the character of another. O, if the people of this world would only follow the golden rule! If they would get the beams out of their own eyes, the motes would work out of other people's eyes of their own accord. If, instead of talking about our neighbor's faults, we would speak of some good thing that he has done, how much better it would be; and how much

PRECIOUS PROMISES.

G. T. WILSON.
(North Fitzroy, Victoria, Australia.)

- "I WILL never leave thee, nor forsake thee." Heb. 13:5.
 "I will instruct thee and teach thee in the way which thou shalt go."
 "I will guide thee with mine eye." Ps. 32:8.
 "I will take you one of a city, and two of a family, and—
 "I will bring you to Zion." Jer. 3:14.
 "I will give you pastors according to mine heart." Verse 15.
 "I will heal your backslidings." Verse 22.
 "I will love them freely: for mine anger is turned away from him." Hosea 14:4.
 "I will be as the dew unto Israel: he shall grow as the lily." Verse 5.
 "I will be thy king." Hosea 13:10.
 "I will ransom them from the power of the grave." Verse 14.
 "I will both search my sheep, and seek them out." Eze. 34:11.
 "I will bring them out from the people." Verse 13.
 "I will feed them in a good pasture." Verse 14.
 "I will make with them a covenant of peace." Verse 25.
 "I will make them . . . a blessing." Verse 26.
 "I will take away the stony heart out of your flesh."
 "I will give you an heart of flesh." Eze. 36:26.
 "I will also save you from all your uncleanness." Verse 29.
 "I will put my Spirit within you." Verse 27.
 "I will forgive their iniquity, and—
 "I will remember their sin no more." Jer. 31:34.
 "I will be with thee." Isa. 43:2; read the whole verse.
 "I will strengthen thee; yea,—
 "I will help thee; yea [ten "I will's" in this chapter],—
 "I will uphold thee with the right hand of my righteousness." Isa. 41:10.
 "I will bring the blind by a way that they knew not."
 "I will lead them in paths that they have not known."
 "I will make darkness light before them, and crooked things straight." Isa. 42:16.
 "I will not blot out his name [overcomer's] out of the book of life."
 "I will confess his name before my Father, and before his angels."
 "I will write upon him the name [character] of my God." Rev. 3:5, 12.
 "I will give thee [the overcomer] a crown of life." Rev. 2:10.
 "I will not leave you comfortless: I will come to you." John 14:18.
 "I will pray the Father, and he shall give you another Comforter." Verse 16.
 "I will come again, and receive you unto myself." John 14:3.
 "I will appoint a place for my people Israel, and will plant them." 2 Sam. 7:10.
 "I will give you rest." Matt. 11:28. "His rest shall be glorious." Isa. 11:10.
 "I will take sickness away from the midst of thee." Ex. 23:25.
 "I will rebuke the devourer for your sakes." Mal. 3:11.
 "I will open you the windows of heaven, and pour you out a blessing." Verse 10.
 "I will be their God, and they shall be my people." Eze. 37:27.
 "I will be sanctified in them that come nigh me." Lev. 10:3.
 "I will give unto him that is athirst of the fountain of the water of life freely." Rev. 21:6.
 "I will put my laws into their mind." Heb. 8:10.
 "I will work," etc. Isa. 43:13.

What precious promises are these! What strands to the cable of faith we here find! Shall we not claim them as ours, and bind them to our Anchor within the veil, so that our bark shall not drift in life's storms?

better we should feel to see him lifted up in the world than to see him cast into the mire, and know that our lying tongue had been the means of bringing him there. How much sweeter would be our sleep if only we would attend to our own affairs; and when we speak about our neighbors and friends, say something good, however little it may be. If we would follow this plan, we should have a better record in the books of heaven, our prayers would be much more effectual, God could shower blessings upon us that we are not now able to bear, and we should see many more souls saved in his kingdom.

The Bible tells us that by our words we are justified, and by our words we are condemned. The condemnation that will come as a consequence of the words uttered by a lying tongue will cause the greatest remorse that can possibly come to us hereafter. "A new commandment I give unto you," said Jesus, "that ye love one another." Do we love our neighbor when we are constantly judging and condemning his words, works, and actions?—"Love worketh no ill to his neighbor." "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" asks the psalmist; and the answer is: "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor."

(Concluded next week.)

TAKE HEED.

J. E. EVANS.

(New Orleans, La.)

"TAKE heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4:16. This language was addressed to Timothy, who was chosen of God, and set apart to the work of the gospel ministry. The importance of faithfully heeding the instruction given is shown in the latter half of the verse quoted. For the minister to be saved, and also those who hear him speak, is all that could be desired or expected.

In considering this passage, we should study the points in the order in which they are given,—“thyself,” and then “the doctrine.” It is necessary for us, first of all, correctly to understand ourselves; and then we shall be better qualified to comprehend the true significance of the doctrines of God’s word, and our relation to them.

“Continue in them.” This we should do, but not to such an extent as to be unmindful of those around us, or to think more highly of ourselves than we ought to think. No. The import of the expression, “Continue in them,” is implied in the first two words of the text, “Take heed.” They advise caution because of threatening danger, instead of favoring undue appreciation of our own ability. While we should not think upon ourselves so as to become disheartened at the discovery of defects revealed by the Holy Spirit, we should continue to take heed to internal foes, lest at an unguarded moment the enemy of our souls, seeing his opportunity, should administer the death-blow.

All this applies equally to every one who enters the Lord’s service; for all are to be his ministers. “As every man hath received the gift, even so minister the same one to another.” Therefore these words are of special importance to Christians to-day. The diligence with which we should heed the admonition is illustrated by the scenes which attend the training of contestants for an earthly prize; and the faithfulness with which the instruction given is followed is revealed by success or failure at the close of the contest.

“NOT YOUR OWN.”

Margaret Bottome, in Ladies' Home Journal.

I HEARD a person not long ago describe his life before he became a Christian (when leading what is called a society life), as a sort of “going around trying to get rid of himself, and, when alone, hating himself,” and I believe there are many people—many who would be called good people—who know something of this experience. For, after all, the need, the deep need, is to get rid of ourselves, and this need is met, if we will only see it, in such words as, “Ye are not your own.” O, it comes to me as such a blessing, such a relief, that I do not own myself,—that One owns me who loves me, and is able to take care of me! I can not express the joy of it. I say, over and over again, “Can it be possible that I am not my own,—that I am his?” and then it does not seem difficult at all to glorify him in my spirit and body, which are his. My body his! My whole nature his! O, the rest, the infinite satisfaction, there is in the light on the word, “I beseech you, . . . by the mercies of God, that ye present your bodies.” Make a present of yourself to God. Get rid of the ownership of the whole concern. It is this everlasting care of what does not belong to us that tires us out. If we are not our own, why not take the comfort of it? We dream of human love; and to a woman the sweetest thought is when another shall say to her, “You are mine.” She will be protected, loved, cared for. Sometimes it is so; sometimes the dream is realized; but alas! it is a rare thing for it to be realized perfectly, except in the One who offers to be all we long for.

Christ is God’s remedy for sin, and when sin is given up, nothing can prevent the heart’s being at rest. We who believe do enter into rest. You see, if we keep what does not belong to us, it is sin. You would say that of anything you kept and used as yours when it belonged to another. Well, if God says, “Ye are not your own, for ye are bought with a price,” and yet you do not let him have his own, it is simply sin in you; and while this state of things lasts, you can neither be happy nor satisfied.

Can God meet the heart’s deep need of love?—Yes, a thousand times more than any human love can. But you do not believe it; you do not let yourself go over to him, body and soul, that he may prove to you what he can be and do for one who loves him. He is not real to you, and he never can be till you know the meaning of a real surrender of yourself to him. Alas! “we fill these lower courts with broken images of him,”—disappointed love, disappointed hopes,—and all the time he loves us with an everlasting love. The trouble is, we do not believe it, and, consequently, have not everlasting life, which must be in everlasting love. Love is the deepest need.

Get rid of yourself, by giving yourself to the One who truly “owns” you. Shut yourself up to this one truth: “Ye are not your own.” You belong to God; let him have his rights, let him have his own. Look at it on this privilege side, not that dreary side on which, perhaps, you have seen it. Begin to let joy in. You are owned! There is One who says to you, “Thou art mine.” Only think of the joy that floods a nature when it dawns upon it that some human friend has chosen it. O, had you but listened to a voice sweeter than any voice, saying to you, “I have chosen you”! If you ask him when, he will tell you, “Before the foundation of the world.” I know you can not understand this all at once; but will you not begin to get rid of yourself by believing that “ye are not your own, for ye are bought with a price”?

LABELED THROUGH.

A True Incident.

MRS. L. D. AVERY-STUTTLE.
(Battle Creek, Mich.)

FROM the Black Hills of the Westland,
Toward the setting of the sun,
From the peaks of Colorado,
See! the great train rushes on.
See on board a tiny maiden,
Little heart beats warm and true,
And she smiles; for on her bosom
Hangs the legend: “Labeled Through.”

Strangers all around about her;
None on board the rushing train
Heed the lonely little maiden,
Little reck her joy or pain;
Still she grieves not; for she journeys
To her loved ones fond and true,
And she knows she soon will greet them,
For she’s safely “labeled through.”

Brother, we are journeying onward,
And regret is only vain;
For Old Time propels the engine
Of the swift advancing train.
Ah! the hours of thy probation
Vanish like the morning dew.
See! the great train nears the station;
Sinner, are you labeled through?

Are you labeled through, my brother?
See! the city greets my sight,
With its legions of bright angels
And its battlements of light.
Prince Emmanuel invites you,—
Waits to welcome me and you,—
We are on the train, my brother;
Tell me, are you labeled through?

The Sermon.

“I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; PREACH THE WORD.” 2 Tim. 4:1, 2.

“WHEN” AND “SHALL.”*

“WHEN the Son of man cometh, shall he find faith on the earth?”

To propound a question is one thing; to answer it is another. Any one can interrogate, but not every one can give an answer. There must be the mental gathering of facts and the weighing of evidence, in order to answer correctly. When the doctors of the law propounded questions to Christ, he was able to answer them; and we are told that they “were astonished at his understanding and answers.” Luke 2:47. But when he asked them questions, as he has of us in this text, careful consideration and investigation were demanded before answering.

My text is a problem, yet not beyond solution. It is as easy to work out as a sum in mathematics. Abundance of assistance, in the way of prophecy, historic events, and visible signs of the present, come to our help, as the strata and fossils of the earth assist the geologist in his calculation of its age.

Others have given their views, advanced their theories, and made their assertions. Some were right, and some were wrong; but that is no reason that the glorious truth of the advent of Christ should not be impressed upon you by me, with the exhortation for you to cultivate faith, that, should he come soon, you may be ready to meet him.

Running from the Straits of Gibraltar to the coast of Palestine is the great Mediterranean Sea. Into that sea the Nile, the Orontes, the Po, the Rhone, and the Ebro constantly flow; the Atlantic itself rushes into it, and the Black Sea pours into it through another mouth, or channel; three continents—Europe, Africa, and Asia—are all drained into it. Now where do all the waters go, that pour millions of gallons into that sea? This was the question that troubled the brains of scientific Europeans for

*Synopsis of a sermon preached May 22, 1898, by Rev. W. P. Pearce, pastor of the Baptist church at Goshen, Ind.

centuries. One advocated a subterranean channel, and declared that the waters went into the very bowels of the earth; another said that below there was a current contrary to that above, which neutralized the constant flux of water into this sea: every one had his own theory, but nobody thought of denying the fact that this sea received the waters of three continents, though no one could explain how they escaped. At last a chemist in London discovered the solution—that the clouds receive the surplus; evaporation accounts for all.

As that chemist solved the problem, and answered the question so long propounded, so the question of my text was meant to be answered, or Christ would never have asked it; and this morning I propose to answer it.

In the first place, my text insinuates the coming of Christ: "When the Son of man cometh." "Insinuates," did I say? That leaves an opening for doubt; but the Word is positive in its assertions that he will come,—come, not, as some think, in providences and death, but come personally. Enoch, who walked with God, said: "Behold, the Lord cometh with ten thousands of his saints." Paul declared: "For yet a little while, and he that shall come will come, and will not tarry." The angels said to the witnesses of his ascension: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11. And for hundreds of years, thousands of humble Christians have been saying, with Solomon, "Make haste, my Beloved;" with John, "Even so, come, Lord Jesus;" and with Wesley,—

"The news of his coming I hear,
And gladly I join in the cry;
O Jesus! in triumph appear,—
Appear in the clouds of the sky."

"But when will he appear?" I am asked. If you want me to set a definite time, I can not say. Philostratus said Christ would come in 365, but he did not; Hippolytus said he would come in 550, but he did not; Jurieu thought 1785; Stellini, 1816; Bengel, 1836; Miller, 1843; and Totten has set the time in 1900. But such limitations are folly; for Christ himself says: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matt. 24:36); and I would not be foolish enough to go on record as setting the time of Christ's advent.

But if you ask me when I *think* he will come, I answer, "Soon." I believe it because the book of prophecy relative to wars, famines, pestilences, antichrists, and the preaching of the gospel to all nations, is unfolding page after page; and it has nearly all become history, which will soon culminate in eternity. What a blessed thought!

I do not know how you feel about it; but, as Carlyle says: "When God lets loose a great thought, let the church take care," and this is a great and comforting thought to me. It is like the day of harvest to the husbandman, like the day of deliverance to the prisoner, like the day of coronation to the king, like the day of wedlock to the bride. It is the birthday of a new existence. I am like the white-haired saint, of whom Russell Conwell wrote in last Sunday's *Times*, who replied to a question concerning his health by saying, "Waiting for the coming of the Lord." O, yes,—

"Jesus is coming—O, wonderful word!
Jesus is coming—O, rapturous thought!
Well may the heart of the Christian be stirred,
Well may his joy to the highest be wrought."

But here is a vital question: "Shall he find faith on the earth?" Not churches, not ministers, not professors, for they will be in abundance, but *faith*,—a faith that goes farther than an abstract intellectual belief; for the very Greek word *pistis* means much more.

This faith is confidence,—a trusting without suspicion,—a feeling of security and expectancy. Said John (1 John 3:21): "Beloved, if our heart condemn us not, then have we confidence toward God." It is a confidence which does not faint in prayer,—a confidence which hopes against hope, and believes, even when the darkness is thickest, that light will break forth,—a confidence that, when the folly of men is running after every new-fangled idea of religion, will look more ardently for the coming of Jesus.

I do not know whether or not you ever noticed that this kind of faith is the ball-bearing to the natural and social progress of the world, and should certainly be to the religious.

Without faith, or confidence, in the laws of nature, the farmer would not sow, the man of business would not enter into engagements, and the sailor would not attempt to cross the seas. Take away this "faith," or "confidence," and what is the worth of any institution?—Take away confidence from a bank, and it goes to ruin. Exhaust public confidence from an insurance office, and it will soon be broken up. Take away confidence from the government, and its stability is gone. Exhaust the confidence of man in man, and each individual would be isolated from the rest of society, and look with a cold suspicion upon his neighbor; society would soon fall to pieces, or "corrupt," as one said, "under its own depravity and wickedness."

This confidence is absolutely necessary to the existence of the social system; and is it unreasonable to suppose that Christ would lay so much stress on so precious an element, and make it occupy such an important place, to show that a watchfulness arising from love should be visible at his coming? Faith is a confidence which does not sleep when we retire at night. Such a confidence is like grease to a wheel; it helps it to revolve more easily. It is like air to a balloon; it lifts it higher. It is like steam to an engine; it drives it ahead. It is that which has transformed Christian pigmies into giants; created power and influence; established orphanages and missions; and, through the mists and clouds, sees with telescopic clearness the brightness surrounding the "Son of man" in his preparation for his second advent. One such believing soul in the church is what yeast is to dough. O, for more such characters, for more such Biblical confidence!

"O, for a faith that will not shrink,
Though pressed by many a foe!
That will not tremble on the brink
Of poverty or woe."

To this question of my text, the answer must be a deplorable negation. In these times of liberalism and vice, the words in Matt. 24:12 are coming true: "And because iniquity shall abound, the love of many shall wax cold." In every city there is a large company of professors, but only a small minority are whole-hearted *the year through*. If, to-day, the last words of Revelation were verified, "Surely I come quickly," how would Christ find things?—He would find Christians toiling for the meat that perisheth, and churches fighting for their peculiar creeds. He would find money-changers in the temple,—men who traffic in public rights, who buy and sell votes, and thrive on immortality and lust. He would find professed Christians applauding in the theater, dancing in the parlors, playing euchre at parties, drinking wine at hotel bars, betting on races and fights, and utilizing the money of the treasury to advance their infernal selfishness. He would find some with their mouths so full of tobacco that they could not properly address him; their hands would be so full of this world's goods that it would be impossible for them to shake hands with him; their bodies would be

so stylishly dressed that Christ would be "too common" to talk with; their minds would be so crowded with thoughts of life and pleasure that they could not stop to have their thoughts diverted.

O, no! Christ would not find a majority of those with this faith to-day if he should come; and I verily believe that should he come, and begin to preach righteousness, non-conformity to worldliness, and activity in the saving of souls, as he did at his first advent, the large majority of professors would get "mad" at him; and many a white-livered hypocrite would go so far as to cry, "Crucify him, crucify him."

In one of the letters published since his death, the poet Browning writes how, at one time, Charles Lamb and a company of his literary friends were amusing themselves by imagining how they would act, and how they would be moved, should one of the great dead kings of literature appear then and there before them. One said, "And what would you do, should Jesus Christ appear?" A sudden solemnity fell upon Charles Lamb; and falling into the stuttering way he always had when his feelings were stirred, he reverently replied: "If Shakespeare should come among us, we would all rise; if He should appear, we would all kneel." This would probably be true of most of us, though our kneeling would not be in adoration and praise, but for clemency. O my auditors! how this thought should arouse us and stimulate us to faithfulness!

I am safe in saying that to this question there is a Biblical affirmation. He *will* find faith on the earth. As there has been a "little flock" in every age of the Christian dispensation, waiting for the Bridegroom, so there will be at his advent. How do I know it? I know it by the declarations of his word,—declarations which will outlast the pyramids of Pharaoh, and outshine the brightest of all the stars. Surely God's word will not return void. Paul tells us, in Heb. 9:28, that "unto them that look for him shall he appear the second time without sin unto salvation;" and also, in 1 Thess. 4:17, that "we which are alive and remain shall be caught up together . . . to meet the Lord in the air: and so shall we ever be with the Lord."

"Forever with the Lord!"
Amen, so let it be;
Life for the dead is in that word:
"T is immortality."

O my brethren! it is not when he will come, nor how he will come, but whether he will find you waiting for him,—looking for him with a sublime expectancy.

A boy who desired to be a sailor went to sea with his father. One day his father said to him, "Come, my boy, you will never be a sailor if you don't learn to climb; let's see if you can get up the mast." The boy soon scrambled up; but when he got to the top, and saw at what a height he was, he was afraid, and called out: "O father! I shall fall. I am sure I shall fall. What shall I do?"

"Look up!" said his father. "If you look down, you will be giddy; if you keep looking up to the flag at the top of the mast, you can descend safely."

Christ is coming: the proof of whether he will find faith will be in the looking for him. Look up, brethren! the night is almost past; the day is at hand. Look up when you hear of wars and rumors of wars. Look up when you read of terrible things happening. Look up when wicked men ridicule our glorious religion, and good men praise it. Look up when loved ones die, and your heart is well-nigh crushed. "Look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28. Look up; for Christ is coming with ten thousands of his saints. Halleluia! he comes to take us to himself. He comes! he comes! Come, Lord Jesus; come quickly.

The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." Ps. 144:12.

EAST WINDS AND SOUTH.

DOROTHY DILWORTH and Kendrick Van Pelt
Visited often together;
And just how they did, and just how they felt,
Seemed to depend on the weather;
For if they were cross, and things went awry,
And they could not agree in their play,
Their mamas would look at each other, and cry,
"I think the wind 's due east to-day!"

But Kendrick and Dorothy sometimes were good,
And played very sweetly together,
And then, as before, their temper and mood
Were laid to the state of the weather;
For their mamas would smile when things went
aright,
And, kissing each dimpled mouth,
Would say to each other, "The sun 's shining
bright,
And the wind is right straight from the south!"

— Annie Isabel Willis.

THE ADVENTUROUS CHILD.

MRS. S. M. I. HENRY.
(Sanitarium.)

THERE is the little climber who keeps the heart of his mother jumping into her mouth all the time for fear that he will break his neck. He is always getting into perilous situations. Somebody screams; he laughs, and hangs on until you have broken the dish which was in your hand, or scalded yourself, in your haste to get to him; and just before you arrive on the scene to rescue him, he lightly drops, springs, or scrambles into safety, and you feel like shaking him for giving you such a fright. And perhaps you do it, with two or three angry slaps thrown in,—all to no good purpose, however, because he is up and at it again the moment he is free. You might as well shake a cat or a squirrel. It is as natural for him to climb, and to venture into what, to you, looks dangerous, as it is for them, and just as safe. If you will only let him work with you, and so train and develop the use of those elastic powers with which he is endowed, and leave him to enjoy their free play when he must be alone, he will find in their exercise, strength, a clear brain, and a natural preventive of many evil habits.

The untrammelled climber will not easily become a sensualist; he will not need a gymnasium for physical culture; he will not be readily drawn down to any sort of artificial life. The physical climbing, if allowed to have its way, other things being equal, will develop upward mental tendencies, and eventually blossom into an exalted spirituality. But if the effort is constantly made to bring him down to the "safe" level, the chances are that, sooner or later, the boy will run away to sea, join a circus, or indulge in some other escapade, simply that he may find a place where he can climb to his heart's content.

There is some purpose in his efforts to reach a higher plane, which may be only the top of the table, or the garden fence, but which it is worth while to discover, and lead him to share with you. I saw this illustrated more than twenty-five years ago, and from the illustration learned a valuable lesson.

A little boy in dresses, not more than three years old, but an inveterate climber, was discovered drawing a long board across the yard. A little later he was seen standing on the board, one end of which he had placed on the lower stringer of the fence, grasping the pickets in his hands, and on tiptoe trying to draw himself, by them, onto the narrow upper stringer to which the pickets were fastened. With a cry of alarm, the mother ran, caught him down, and gave him a sober talking to about torn skirts, broken

bones, bruises, and blood, at which he looked very glum. Then, taking the board in hand, she dragged it back to the wood-shed; and finding the child something *safe* to amuse himself with, went back to her work, almost wishing he were a girl.

It was but a little while before the same startled cry and swift movements on her part called attention to the fact that the child had again got the board in position, and had renewed his effort to reach the top of the fence; and the scene was repeated in detail, with perhaps a more impressive lecture on the possible consequences; and the board was again returned to the wood-shed.

The child was known as a very persistent one, and that afternoon he earned his reputation; for again, and yet again, he went through the labor of dragging that board to its place, only to be thwarted by his anxiously watchful mother. But at last, her attention being taken for a while, the child was forgotten long enough for him to work out his plan; and when next she glanced from the window, he was standing, as still and erect as a sentinel on duty, on top of one of the gate-posts, with barely room for his feet. He was looking intently off over the surrounding world, with such eloquence in his face that she was restrained from interference. She determined that she would not let him know that she had discovered what must, in that case, be treated as flagrant disobedience. She felt sure that she had made some mistake, which placed her at a disadvantage; for the child was remarkably conscientious and loyal. So, keeping out of sight, restraining her fears as best she could, she watched him. He looked steadily before him and up for a few seconds, then carefully turned a little; he kept on looking and turning, turning and looking, reaching out and up with his little arms, until he was evidently satisfied; then he descended carefully, keeping his skirts free of the pickets, took the board from its position, drew it back to the place from which it had been taken, and went on about other things.

The mother kept silent, pondering in her heart. It was the child who broke the silence. When he was at last tired out, and came to cuddle in her arms, he said: "Mama, I did get up and get down; and didn't hurt me neither, nor tear my skirt,—see if I did;" and sitting up straight, and throwing his arms wide, while his eyes sparkled, "I did see *ever so far*, 'way over into Borver Smif's yard, and the river, and —"

It was a long story which he poured out,—a story of discovery and of achievement in spite of difficulties. He had conquered on the same line that any discoverer must.

"Why didn't you tell mama that you wanted to see?"

"I did, mama, and you said I'd get hurt, but I would n't. I can hold on, I can. I'm going to be tall some day; then I can step clear up to the sky, can't I? and see — God."

Then followed a talk about seeing God in the things that lie even about the feet of a little child.

The next morning the mother anticipated the child; invited him to climb, and led him by the hand as he walked along the top stringer of the fence; made a bridge with the board from one gate-post to the other for him to pass over; and together they planned a climb and a seat in an apple-tree; and when she said, "Mama can't play any longer now, but must go to work; don't you want to help her?" he was ready and eager to jump and run with and for her all day.

A BARGAIN is something you don't want, bought with money you can't afford to spend, because you think it is worth more than it costs.—*Life*.

OPEN THE WINDOWS.

OPEN the windows! Summer is coming,
Daintiest robings mantle the trees;
Hear the birds singing, hear the bees humming,—
Open the windows, and let in the breeze.

Open the windows! let in the gladness;
Sunshine will cheer the home and the heart.
Health is in sunlight, life in the breezes;
Darkness is death—O, bid it depart!

Open the windows,—open them Godward!
Then shall be banished sorrow and sin.
Blessings untold are ready to enter;
Open the windows, let them come in.

— Mrs. Frank A. Breck.

TWO MOTHERS.

The Household.

ANN BRACE, a hundred years ago, lived in a farmhouse in western Pennsylvania. She was the mother of eleven children, and the mistress of a large household of domestics, both men and women.

In her home, she found all her duties and her pleasures. Her baby was never out of her sight day or night; as it grew older, she nursed it through all its illnesses; she studied its character, its ability, its peculiar temperament; she plodded with it through school-books, page after page; she made toys for it, dressed its dolls, or mended its balls.

All the children, from George the preacher to the little baby, came to "mother" with their troubles. Whatever their grief or temptation, they knew that here was a wise, shrewd, tender adviser. Every servant in her house found in her a personal friend, patient and kind. She took no part in the affairs of the town, or even of society. "There are others who can look after these things," she used to say. "A woman with a house full of children has as much work for God as she can do."

Ann Brace has been dead for eighty years, yet her life is still a potent force, influencing her descendants. Her wise sayings, her faith, her unwearied love and patience, remain fresh and vital in their memory.

She had a grandchild, Anna Brace, who lived in the city which now occupies the place where the fields and orchards of the old farms once stretched. This Anna Brace had only three children, but her outside duties did not allow her time to attend to her children. She was active in social duties, entertained notable strangers, and was concerned in several charitable undertakings for the aid of prisoners and animals.

There were many unmarried and childless women in the committees of which she was a member; but Mrs. Brace pushed her way into them year after year. In the meanwhile she employed ignorant women to nurse her babies, to sleep with them, to take care of them when sick. Her conception of a mother was a woman who, by the aid of kind service, trained the children whom God had given her. As for her servants, the relation between them was simply that of work and wages. She took little or no personal interest in them.

Her children grew up, and, influenced by their friends and teachers, chose their own paths in life. They respected their mother; but it never occurred to them to come to her for advice, or to seek her sympathy.

When she died, a few months ago, they all gathered to her funeral. One of her sons, who is an artist, looking at her as she lay in her coffin, remarked in an undertone that he had seldom seen a finer Greek face; and another replied that she was undoubtedly a woman of much ability and of great tact. He knew no one more competent to lead an American salon—if such a thing could be.

Which of these women best understood the duty of a mother?

Evangelistic Temperance.

TEMPERANCE SONG.

A DEMON terrible and bold
Is marching through our land,
And many a stately form goes down
Beneath his mighty hand;
But there's a talisman whose power
Avails his course to stop:
He's safe who says the magic words,
"I'll never drink a drop."

CHORUS:

I'll never drink a drop,
No, not a single drop!
For he whose lips the cup doth sip
Will find it hard to stop.

No weapon flashes in his hand,
It holds a brimming cup;
With many a word of praise and laud,
He holds the nectar up:
But he who tastes that liquid fire
Henceforth shall walk a slave,
Shall live in wretchedness and want,
And fill a shameful grave.

Come, rally to the battle now,
Ye children, one and all!
Before the weapons of our faith,
This hated foe shall fall;
We'll drive him from his hiding place
In vale or mountain-top;
And this shall be our battle-cry:
"We'll never drink a drop."

—Ella W. Ricker.

WHAT IS NOT GOOD FOOD.

I.

WE have already studied what is not food at all; that is, those things which have only a stimulating effect upon the system. We found that "from tea to hashish, we have, through hops, alcohol, tobacco, and opium, a sort of graduated scale of intoxicants, which stimulate in small doses and narcotize in larger." We studied the effect of these things, particularly tea and coffee, because they are so largely used by people who profess to be strict temperance reformers.

All these things having only a stimulating, narcotizing, intoxicating effect upon the human system, it follows that they are not foods in any sense, and therefore are never to be used at all by those who would present their bodies "holy, acceptable unto God," and who are preparing to be translated at the soon coming of the Lord.

Having found, then, what is not food at all, we will now study—

WHAT IS NOT GOOD FOOD.

It is proper, indeed, to study not only what is not good food, but what is not the best food; for the Lord wants his people to have the best of everything. He has given us the best Gift in his possession. In this he has given us the best religion in the universe. And he wants his people to have the best health, so that we can enjoy, in the best way, the religion which he has given. And that we may have the best health, he wants us to live on that which is best. On this subject the Testimonies use the expression that such and such "is not the best" many more times than the expression, "is not good." This simply illustrates the thought that the Lord wants us to use that which is the best.

Having shown the injurious effects of tea and coffee, and that those things have no other than injurious effects, the questions have been asked: "What about cocoa?" and, "When we leave off tea and coffee, is not cocoa a good substitute for them?"

If we use the word "substitute" in the sense of doing the same thing that tea and coffee would do, then cocoa is a perfect substitute for them. But if we use the word "substitute" in the sense that is evidently here intended, of

using cocoa with the expectation of its doing good where tea and coffee do only evil, then it is not a substitute at all.

We have seen that the evil effects of tea and coffee come altogether from the theine and caffeine that they respectively contain—theine and caffeine, however, being but different names for the same identical thing. Now the truth is that a given amount of cocoa always contains nearly as much, and often more, of the same identical poison that is found in the same quantity of tea, and one-and-one-fifth times as much as is found in the same quantity of coffee. The active principle of tea is theine; the active principle of coffee is caffeine, and the active principle of cocoa is theobromine. And all three of these words are simply three different names for the same thing. Theine and caffeine and theobromine are identical. Perhaps we had better give the proof of this; so here it is:—

"Theine is an alkaloid identical with the caffeine obtained from coffee. . . . Theine is precisely the characteristic constituent of coffee." —"Encyclopædia Britannica," art. "Tea."

"The constituent upon which the peculiar value of cocoa depends is the theobromine, an alkaloid substance which, till recently, was supposed to be distinct from, though closely allied to, the theine of tea and coffee. It is now, however, known that the alkaloid in these and two or three other substances similarly used is identical, and their physiological value is consequently the same."—*Id.*, art. "Cocoa."

"The physiological and dietetic value of coffee depends principally upon the alkaloid caffeine, which it contains in common with tea; cocoa; maté, or Paraguay tea; guarana; and African cola-nut."—*Id.*, art. "Coffee," also under "Tea."

The proportion of this constituent that is identical in tea, coffee, and cocoa is as follows: tea, 1.8 to 3 per cent.; average, 2.4; cocoa, 2 per cent.; coffee, .8 per cent.

Now when you leave off coffee because of the evil effects of four fifths of one per cent. of stimulant, and take in its place cocoa, which has in it two and one-half times as much of the same identical stimulant, it is evident enough that that is not exactly health reform. Indeed, it is not reform of any kind; it is only to make the matter worse than it was before. And when you leave off tea because of the injurious effects of two-and-two-fifths per cent. of stimulant, and "substitute" for it cocoa, which has almost as much, and in many cases more, of the same identical stimulant, it is evident that this is also just as far from being true health reform as the other.

This only illustrates the necessity of our using thought and judgment in all this work of health reform. It is not acting sensibly to leave off a thing that we have learned is bad, and then blindly take up, simply because it tastes good, something that is as bad, or perhaps worse, or is the same identical thing under another name or in another form. This is not health reform. We need to think on all these things, and act upon a thoughtful, well-formed, and well-balanced judgment. Of all things, this is one in which haphazard action is not allowable. Every one needs to learn, and never to forget, that health reform does not consist in simply leaving off what we have learned is not good, but in using that which is good, or even the best. When we use only what is good or the best, all those things that are injurious will drop away like dead leaves from a tree, and will simply be left behind and never missed.

There is a difference, however, between cocoa and tea and coffee. That is, whereas tea and coffee have a very small proportion of food elements, or none at all, cocoa has a large proportion. More than four fifths of the constitu-

ents of cocoa—82 per cent.—are food elements; while in coffee less than one fifth is food, and in tea there are practically no food elements at all. From tea and coffee, therefore, practically nothing is obtained but the stimulants, which are only injurious; while from cocoa the same, or a greater amount of the same, stimulant is obtained, yet along with it there is more than forty times as much of food elements. The proportion is: theobromine, 2 per cent.; food elements, 82 per cent. These food elements consist of 52 per cent. fat, 20 per cent. nitrogenous compounds, and 10 per cent. starch. Yet the greater proportion of food elements does not by any means destroy the stimulant. The effect of the stimulant is the same, whether taken with the larger proportion of food elements in cocoa, or with very little, or none, in tea and coffee. It is better to do without the food elements as found in cocoa, and thus escape the stimulant, than to take the stimulant with the food elements. In other words, it is far better to use that which contains only food than to use what contains both food and stimulant.

This brings us to another principle of health reform. It is this: As anything, the effect of which is only to stimulate, is not food, and therefore is not to be used at all, so also anything that carries with it any stimulant is not good food, and is therefore not to be used if it is possible to avoid it.

CIGARETTES ARE RESPONSIBLE.

Union Signal.

WE are told by the daily press that President Mc Kinley and Secretary Alger are not well pleased with the lack of progress in raising the volunteer army. At the present rate, it will take six weeks before the full complement called for is ready. Army officials protest that they are not to blame in this matter. The members of the national guard in the various States are given the preference, but they must pass the same rigid medical examination as raw recruits. It is stated that the rejection in the national guard will average thirty-five per cent. This has caused the delay, and much comment in the army medical corps.

But here is the strangest thing of all,—strange from the standpoint of those who claim that cigarettes are but mildly harmful at the worst. The public press reports that the physicians who actually conduct the examinations say that outside the ranks of cigarette-smokers, there are even fewer rejections than there were in the days of the Civil War; but that among habitual users of cigarettes, the rejections are about ninety per cent. Dr. Benjamin King, of Philadelphia, who acted as an examining surgeon during the years of 1861–63 in the States of New York, Pennsylvania, Ohio, and Indiana, says that the average rejections during those years did not exceed thirteen per cent. He attributes the large increase almost entirely to the cigarette habit. We have moved on, then, from thirteen to thirty-five per cent of deterioration since the Civil War.

Most of the men who have failed to pass the medical examination have weak hearts, or lack the vitality necessary to make good soldiers. Dr. King says: "The examining physicians with whom I have talked have generally told me that the excess of rejections is due to the large number of young men applying for enlistment who have become victims of the cigarette habit."

Almost three times as many rejections as in 1861! What stronger testimony could we have against the cigarette? Yet this only confirms what some of our best physicians and scientists had already declared.

"LET us cleanse ourselves from all filthiness."

The Review and Herald.

"Sanctify them through thy truth: thy word is truth."

BATTLE CREEK, MICH., JUNE 7, 1898.

ALONZO T. JONES, }
URIAH SMITH, } EDITORS.

SPECIAL CONTRIBUTORS.

GEO. A. IRWIN, OLE A. OLSEN, STEPHEN N. HASKELL,
WM. W. PRESCOTT, HENRY P. HOLSER.

THE Lord is coming.

And without holiness, no man can see him in peace.

Have you holiness?

How can anybody have holiness without "the Spirit of holiness"?

And how can anybody have the Spirit of holiness without the Holy Spirit?

Have you the Holy Spirit?

"Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?"

Then surely, with such a spirit as that, no man can see the Lord in peace.

But he says, "A new Spirit will I put within you," and "he shall . . . abide with you forever."

He does not want the spirit that lusteth to envy to abide with you forever. Do you?

He wants his own Spirit—the Holy Spirit—to abide with you forever. Do you?

Having thus the Spirit of holiness *abiding* with you, *forever*, you will have holiness.

And, having holiness, you can see the Lord in peace when he comes.

And he is coming *soon*. "Get ready, get ready, get ready."

"Ask, and it shall be given you." "Receive ye the Holy Ghost."

WHEN it is known that we were predestinated to be gathered together with all things in heaven and on earth, in Christ, *into glorious and eternal harmony in God*, it is easy to see that the Lord's predestination is a glorious thing. Eph. 1:9-11.

When it is known that according to this glorious purpose, the God and Father of our Lord Jesus Christ chose us in Christ, before the foundation of the world, *that we should be holy and without blame before him in love*, it is easy to see that the Lord's predestination is a glorious thing. Eph. 1:3, 4.

When it is known that Jesus, the Lamb without blemish and without spot, was foreordained before the foundation of the world, *that we might believe in God*, and so attain to this position and condition of holiness and eternal harmony in God, then it is easy to see that the Lord's foreordination is a glorious thing. 1 Peter 1:20, 21.

When it is known that in order that all this glorious destiny might be attained by us, even though we are sunken in sin, God predestinated us *unto the adoption of children*, by Jesus Christ, *unto himself*, according to the good pleasure of his will, then it is easy to see that the Lord's predestination is a glorious thing. Eph. 1:5.

When it is known that, having predestinated us unto the adoption of children by Jesus Christ unto himself, *in this* he also predestinated us

to be conformed to the image of his Son, because that in all things *that Son* is the example of what all his children are to be, with God and in God, then it is easy to see that the Lord's predestination is a glorious thing. Rom. 8:29.

When it is known that, to make all this glorious destiny sure to all, *unto every one of us* is given grace according to the measure of the gift of Christ, for the perfecting of the saints, for the building up of the body of Christ, *till we all come* in the unity of the faith and of the knowledge of the Son of God, *unto a perfect man*, unto the measure of the stature of *the fulness of Christ*, then it is easy to see that the Lord's predestination is a glorious thing. Eph. 4:7-12, 13.

And when it is seen that this glorious destiny is eternally *fixed* for every creature in heaven and on earth, and that it is worth all that it cost to make it sure to all, then it is easy to see that the Lord's predestination is the most glorious thing in the universe of God. Glory to his name!

And by all this it is easy to see what a fearful thing it is for any soul to question, to criticize, and to reject, the Lord's glorious predestination: he is rejecting all the good that there is in the universe, and for nothing.

UNTO HOLINESS.

EIGHT times in immediate succession in these columns, we have quoted, from the word of God, his longing desire, and faithful promise, that you shall be freed from sin and kept from sinning.

All these eight quotations were from a single chapter of the Bible; and surely no one will for a moment claim that this one chapter contains all that there is in the Bible to that blessed purpose.

We have taken all these quotations from only one chapter, expressly that all might see how rich the Bible is in promises of the great blessing of deliverance from sin and *from sinning*; for when only one chapter contains so many, what must the whole Bible contain!

Let it not be forgotten, either, that with these promises of deliverance from sin and from sinning, there are given promises of the service of righteousness. For Christianity is not a mere negation, but a mighty affirmation. It is not simply the absence of sin; it is decidedly the presence of righteousness.

Only, as sin and righteousness can not occupy the same field, as they are diametrically antagonistic forces, the service of righteousness can be maintained only by a persistent fight: and in order to begin this fight with certainty of success, the decks must be cleared for action; all impedimenta must be put away, and left behind forever; we must be freed from sin.

Then, "being made free from sin," we become "the servants of righteousness." And having become "the servants of righteousness," under "the Captain of our salvation" we "fight the good fight of faith," quitting ourselves like men, ever, in all things, to "please him who hath chosen us to be soldiers."

But the blessing does not end here. No, no! not by a long way. It is a great blessing to be free from sin; but that is not enough of a blessing to us to satisfy the Lord—we must have the blessing of the service of righteousness.

But that is not enough yet. It is, indeed, a wonderful blessing to be made a servant to righteousness. Yet even such a blessing upon us is not enough to satisfy the Lord; for it is said that "being made free from sin, and become the servants of righteousness," "ye have YOUR FRUIT UNTO HOLINESS."

But even this is not the end. Freedom from sin and from sinning, the service of righteousness, unto holiness,—all this wonderful blessing upon us is not enough to satisfy the Lord. No, no! For when you have been "made free from sin, and become the servants of righteousness," "ye have YOUR FRUIT UNTO HOLINESS, and the end EVERLASTING LIFE."

And everlasting life has no end.

Bless the Lord!

STUDIES IN THE BOOK OF DANIEL.

AS IT is the Most High who rules in the kingdom of men, and giveth it to whomsoever he will; and as he knoweth "the end from the beginning, and from ancient times the things that are not yet done," it is just as easy for him to write the history of a nation, or of the world, before it occurs, as afterward. And as one great aim of the book of Daniel is "that *the living* may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will," this is done by sketching, in that book, the history of the world from the time of Nebuchadnezzar to the end of the world.

This book was not written for the time in which it was written, but for "the latter days," "the time of the end." And though written and finished by Daniel, it was then "shut up," and "sealed" till the time for which it was written,— "the time of the end." And any one who will study the book till he becomes really familiar with it, and with the history of which it treats, will readily see how much more is told, in fewest words, and how much more vividly it is told, in the symbols that are used, than could be told in any other way.

The history of Babylon is clearly told in just forty-three words by means of a changing symbol, in Dan. 7:4.

The history of united Media and Persia—its rise, the relative positions of the two allied nations, the directions and extent of its conquests, and its power—is all clearly told in only sixty-eight words by means of the symbol of Dan. 8:3, 4.

The history of Alexander—the all-sweeping nature and rapidity of his march, his unchecked conquest of the Persian Empire, and the greatness of his own dominion—is all fully given, even with a plentiful use of words, in only about a hundred words, by means of the symbol of Dan. 8:5-8.

The history of Rome in both its phases—its nature, its characteristics, its policy, its pride, its arrogance, its power, its working, its great destructiveness, its exalting itself against God, and the manner of its end—is all most expressively told in only eighty-nine words, in Dan. 8:23-25.

Nobody who was not thoroughly acquainted with both the history and the symbols of these respective powers could possibly describe them so well, in so few words, as is done in the book of Daniel by means of the symbols used by Him who was most intimately acquainted

with every characteristic of every power. Whoever may be inclined to think that some better way than that of symbols could have been employed to describe these great empires may know that he does not understand either the empires or the symbols.

Then when, in the eleventh chapter, the history is sketched in plain narrative, without any symbols, still it stands as one of the most marvelously compact pieces of writing in the world. Every salient event is told. Only the personal names of the individual actors are lacking; and even the personal name is given in the first verse. "In the first year of Darius the Mede, even I stood to confirm and to strengthen him," said the angel.

This was spoken to Daniel in "the third year of Cyrus." Dan. 10:1. And, written with the names, each in its place, the narrative continues thus: There shall reign yet three kings in Persia,—Cambyses, Smerdis, and Darius Hystaspes. And the fourth, Xerxes, shall be far richer than they all; and by his strength through his riches he shall stir up all against the realm of Grecia. Dan. 11:2.

And a mighty king, Alexander, shall reign; and shall rule with great dominion, from the Adriatic Sea to the River Hyphasis, and from the Danube and the Iaxartes to Ethiopia and the Indian Ocean. And when he shall be strong, his kingdom shall be broken, and shall be divided toward the four winds of heaven,—Thrace and Bithynia toward the north, Syria to the River Hyphasis toward the east, Phenicia and Palestine to Ethiopia toward the south, and Macedonia and neighboring states toward the west,—and not to his posterity, but to the four great generals, Lysimachus, Seleucus, Ptolemy, and Cassander; nor according to the dominion which he ruled; for his kingdom shall be plucked up even for others besides those. Verses 3, 4.

And the king of the south, Ptolemy, shall be strong; and one of his princes, Seleucus, shall be strong above him, and have dominion; his dominion shall be a great dominion, extending from the western border of Macedonia to the rivers Hyphasis and Indus. Verse 5.

And in the end of years the kings of the north and south, Antiochus Theos and Ptolemy Philadelphus, shall join themselves together. For the king's daughter of the south, Berenice, shall come to the king of the north to make an agreement; but she shall not retain the power of the arm, neither shall he stand, nor his arm; but she shall be given up, and they that brought her, and whom she brought forth, and he that strengthened her in these times. Verse 6.

But out of a branch of her roots shall one, her brother, Ptolemy Euergetes, stand up, which shall come with an army, and shall enter into the fortress of the king of the north, Seleucus Callinicus, and shall deal against them and prevail; and shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he, Euergetes, shall continue more years than the king of the north, Callinicus. Verses 7, 8.

But his sons, Ceraunus and Antiochus, shall be stirred up, and shall assemble a multitude of great forces; and one Antiochus Magnus shall certainly come, and overflow, and pass through; then shall he return and be stirred up, even to his fortress. Verse 10.

And the king of the south, Ptolemy Philopator, shall be moved with choler, and shall come forth and fight with Antiochus Magnus, even with the king of the north. And Magnus shall set forth a great multitude, but the multitude shall be given into Philopator's hand. Verse 11.

And when he, Philopator, hath taken away the multitude, his heart shall be lifted up, and he shall cast down many ten thousands; but he shall not be strengthened by it. Verse 12.

For the king of the north, Antiochus Magnus, shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches. Verse 13.

And in those times there shall stand up many against the king of the south, Ptolemy Epiphanes; but the children of robbers, the Romans, shall exalt themselves to establish the vision. Verse 14.

And the king of the north, Antiochus Epiphanes, shall come, and cast up a mount, and take the most fenced cities; and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand. Verse 15.

But he, Rome, that cometh against him, Antiochus Epiphanes, shall do according to his will, and none shall stand before him; and he shall stand in the glorious land, which by his, Rome's, hand shall be consumed. Verse 16.

Thus Rome was the power held in view from the beginning of the narrative; and when the Romans, the children of robbers, should exalt themselves, this would establish, fix, confirm, the vision. And by every item of the narrative is established, fixed, confirmed, the great truth that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. "Believe his prophets, so shall ye prosper."

PRESERVE THE FOUNDATION.

In Ps. 11:3 David raises this anxious inquiry: "If the foundations be destroyed, what can the righteous do?" What the Christian's foundation is, is clearly indicated in one of our hymns:—

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word!"

From that word we learn the all-important facts of our duty, the reward of obedience, and the results of unsundered sin. "The word that I have spoken," said Christ, "the same shall judge him in the last day." The aim of Satan, from the beginning, has been to destroy confidence in the word of God. If he can persuade men that what claims to be the word of God is not, or that, whether it is or not, it does not tell them the truth, he has them prepared for any deception he may wish to spring upon them. He began his attack upon this world in this very way. God assured Adam and Eve that if they should partake of the tree which he had forbidden them to touch, they would surely die. Satan knew that he must destroy that foundation, by causing them to disbelieve that word, before he could seduce them into disobedience; so he boldly threw out a contradictory statement, saying, "Ye shall not surely die"! And this was not only the immediate cause of the introduction of death into the world, and all our woe; but it has proved the spawning-ground of an innumerable

swarm of errors, which, like the frogs of Egypt, have spread themselves through all the theological world, pagan, papal, Mohammedan, and Christian. But give the word of God, as set forth in the Holy Scriptures, free course, and it will expose all deceptions and refute all errors. It also guards us, by forewarning us of evils to come. Mark how it declares that in the last days, Satan will come down, having great wrath (that is, intense determination and activity to draw men into his snare), "because he knoweth that he hath but a short time." And he will, of course, work the same old original device; namely, to try to destroy men's confidence in the word of God. Paul points this out as one of the perils of the last days, and shows the fatal mistake those will make who yield to the deception. He speaks of many who will perish because they receive not the love of the truth, that they might be saved. "And for this cause," he declares, "God shall send them strong delusion, that they should believe a lie."

It needs but a glance over the religious world to reveal the sad fact that the way is everywhere opening, and men are everywhere preparing themselves, for this predicted time of fatal, Satanic deception; for men are everywhere laboring to destroy the foundations. It is by this means that the false prophets and false Christs, foretold by Christ, are able to arise, and will be able to deceive, if it were possible, the very elect. They will work lying wonders which, to ordinary, unthinking minds, and to all minds not versed in the Scriptures, will appear perfectly conclusive in behalf of the errors for the support of which they are wrought; but which the Christian will at once reject and denounce, as the work of darkness, because they are wrought to sustain that which the Bible declares is not true.

In the trying time upon which we are now entering, therefore, one must have, in order to be able to stand, a faith in God's word, which is stronger than the influence of signs and marvels clearly produced by some power stronger than human, and wrought with pious claims, and professedly in behalf of precious truth. To reject the claims, and denounce the work, as coming from the prince of evil, just upon a bare and naked belief of the Bible, will be, under any circumstances, a trying task,—a task impossible to those who are not firmly established upon the word of God.

Behold, then, the danger! Was there ever so much being done to destroy faith in the Scriptures of truth as at this very time? and that too, even by professed ministers of the gospel, who stand forth as the heaven-ordained teachers of God's word? Thus men are deliberately preparing themselves to be taken in those delusions and snares of which they are so faithfully forewarned in that very word. "No wonder our Lord, who can read the hearts of men, asks the pertinent question, 'When the Son of man cometh, shall he find faith on the earth?' When truth is attacked in its own sanctuary, and by those who are sworn to defend it, and to whom the people look up as the ones prepared, above all others, to teach and promote it, what is to become of the faith of the people at large, unless God speedily interposes in behalf of his truth? And this he will do at the appointed time; and the times are now calling loudly for some manifestation

of his power." "It is time for thee, Lord, to work: for they have made void thy law." Of his elect, Christ said, clearly referring to this very time, "I tell you, that he will avenge them speedily." Luke 18:8.

When men throw away the word of God as unreliable, the first impulse is to fall back upon reason as the guide; but it is not the province of reason to determine matters of faith; and hence that is soon surrendered. Something else must then be sought for. The readers of the REVIEW will perhaps remember that a few years ago quite a stir was made over the words of a prominent minister in New York, who openly declared his lack of confidence in the Bible, and exclaimed: "I wish that we had a better guide. I would that we had a book, or an organization, or a man, that was infallible, and would unerringly settle all questions for us; but alas! we have not." Strange, traitor this, to that Word of which he professes to be a preacher and defender! Such declarations, from such a source, would be utterly bewildering, did not the word of God reveal the fact that there are to be just such defections in the last days. Instead of perplexing, they should, therefore, confirm our faith, and lead us to cling more strongly than ever to the firm foundations of that Word.

It is a marvel that such a man does not at once go over to the pope of Rome; but as he does not seem inclined to do this, and as there will be many others like-minded, Satan has a more subtle and powerful deception preparing for just such people. There is one who is soon to appear as a man, and who will undertake the job of settling all questions for him, and every one, if he will only give himself up to him; and that is the devil. In "The Great Controversy between Christ and Satan," page 624, we are warned of the time when Satan will have power to appear as a man among men, and will personate, and claim to be, Christ; and the deceived multitudes will acknowledge his claim, and fall down in abject adoration before him. And is not this minister preparing himself, and all who believe with him, for this very deception? When this time comes, will he not be ready to exclaim, "Lo, is not this that infallible person for whom I so longed—a man who will settle all questions for us?—Yea, verily."

It is sad to see men defiantly turning their backs upon God and truth. But while we have the predictions we have concerning the future, and then see such startling indications that the world is fast preparing for the very deceptions pointed out, we can not but feel greatly stirred over the matter. We are entering the supreme perils of the last days; and only those who make the truth their shield and buckler will be able to stand. But with these plain warnings, we shall surely be without excuse if we are taken in the snare. "The foundation of the Lord standeth sure, having this seal, The Lord knoweth them that are his." u. s.

"DIDN'T THINK."

"I know, but I didn't think." Such was the excuse a boy made for a failure to perform some duty that was required of him. He was rebuked by the question, How much better is it to know, and not to think, than it is not to know at all? What is gained by knowing a thing, and then not thinking when the time comes to put that knowledge into practise?

Better not have the knowledge; for then there would be the excuse of ignorance, which would be a valid excuse if the person had never had an opportunity to know. But the best way of all would be to have the knowledge, and then to have that knowledge well in hand when needed; that is, to have one's thoughts about him to see when that knowledge would come in to good advantage, and make use of it accordingly. How many failures can be traced back to that slip of the mind: "Didn't think."

All this is bad enough in secular and worldly matters; but what will it be if the same habit of carelessness is suffered to find a place on that plane of action which determines our spiritual condition and future destiny? How much knowledge will be found here that was of no use, but rather, will rise up as a specter of condemnation, because we didn't think! How many know the line of Christian duty laid down in the word of God, who will come short at last, because they "didn't think" the Lord would really be so particular! How many know that the Lord is at the door, who will not be ready for him when he does appear, because they "didn't think" he was coming quite so soon! How many will venture upon some policy which they know to be dangerous, because they "didn't think" but there would be time enough for them to make all right before they were taken in the snare! When Christ says to all, "Watch!" he means: Think about all that you know of the truth, keep your eyes open, and be not in the dark, that that day should overtake you as a thief. u. s.

CHRIST THE MASTER OF SCIENCE.

In all things, Christ was made like unto his brethren; and when a child, he "waxed strong in spirit, filled with wisdom." He "increased in wisdom and stature, and in favor with God and man." "And day by day he gained knowledge from the great library of animate and inanimate nature. He who had created all things was now a child of humanity, and he studied the lessons which his own hand had written in earth and sea and sky. . . . In his youth he had delighted to gather the spiritual teachings from the surroundings of his daily life. To Jesus the significance of the words and works of God unfolded gradually, as he was seeking to understand the reason of things, as any youth may seek to understand." In after years, Christ impressed these same lessons on the heart by illustrations from the book of nature, and all acknowledged that never man spake as this man; and the Jews marveled, saying, "How knoweth this man letters ["learning," margin], having never learned?" John 7:15. Is there no lesson in all this for us?

God's text-books are as much superior to man's as God is greater than man, or as the Creator is wiser than the thing created. Therefore in studying directly from the Bible and the book of nature, our minds are brought into close contact with the infinite mind; and by the aid of the Holy Spirit we enter upon a course of study from which eternity will be too short to fit us to graduate; for inexhaustible fields for development will be constantly opening up.

In studying from human text-books, we meet human minds; and these can lead us only a very limited distance—no farther than the finite mind, of itself, can see. Having ex-

hausted these, we graduate, carrying with the title, "Master of Science," the mistaken idea that the science has been mastered. This very idea is the death-blow to progress, and thus the result is to circumscribe the view and dwarf the intellect.

The following are some of the utterances of the Spirit of God: "The greatest minds, if not guided by the word of God in their research, become bewildered in their attempts to trace the relations of science and revelation." They "are drifting without chart or compass, upon an unknown ocean."

Tyndall, the scientist, acknowledges this in saying: "If you ask me whether science has solved, or is likely to solve, the problem of this universe, I must shake my head in doubt. . . . Behind, and above, and around all, the real mysteries of this universe remain unsolved; and here the true philosopher will bow his head in humility, and admit that all he can do in this direction is no more than what is within the compass of an ordinary child."

Says Herbert Spencer, another of the world's great lights: "Alike in the external and the internal worlds, the man of science sees himself in the midst of perpetual changes, of which he can discover neither the beginning nor the end."

Besides, many of these authors are themselves skeptics; and in studying their bright and sparkling ideas, the students eat of the tree of knowledge of good and evil. In attempting to get the good, their souls have become contaminated with the evil, and too often the unfortunate student is left without God to the merciless buffetings of Satan. Infidelity and eternal ruin are the result.

The word of God, drawn out in living characters in his created works, opens up man's mind to a clearer view both of himself and his Creator: it reveals God's love and care for all his creatures, his wisdom and his power; it shows to man the awful results of sin and the wonderful plan of salvation. And while the mind is being disciplined and expanded to comprehend the truths into which even angels desire to look, the soul is brought near to God, molded after the divine pattern, and fitted to live with, and learn from, his Creator and Redeemer throughout eternity.

Worldly text-books exalt the wisdom of man, and lose sight of God; while God's text-books leave man content to occupy his proper place,—that of a delighted and enraptured learner,—and confer upon God, the only rightful owner, the title, Master of Science. "Neither be ye called masters: for one is your Master, even Christ." s. n. h.

TO THE CRITICS.

WE offer no criticism of the critics: we have no return criticism to make. We constantly endeavor to profit by every criticism that comes to us, of which there are many. We intend only to offer a few simple suggestions, which we are sure will be of value to the critics in their work.

First of all, it is well for the critic to remember that he is not the only subscriber that there is to the REVIEW AND HERALD,—that, as a matter of fact, there are more than *fourteen thousand* of these *besides* himself.

Along with that, it is well for him to remember that each one of these thousands possesses

all the rights that the critic possesses, and has an individuality and a preference of *his own*, that is entitled to all the respect to which that of the critic is entitled.

Upon this it will occur to any critic who thinks, that there is a possibility that among all these thousands there may be *some* who may not be of exactly the same mind with himself in all things; and that therefore there is a possibility that there may be some who are pleased with the very thing that he criticizes, and who approve the very thing which he condemns.

Then just at this point it may occur to the critic that some of these who approve the thing which he condemns may write to the editor their quiet, kindly approval, just as he writes his scorching disapproval. And lest it might not occur to the critic, we will whisper, for his information, that it actually occurs sometimes that these letters of quiet, kindly approval come in the very same mail with his letter of scorching disapproval. And, as a matter of fact, there are more of them than there are of his. We do not say this to boast,—far be it: we simply call attention to it as a point that may help the critics.

When a person recognizes, and has well fixed in his mind, the great truth that there are thousands of other people who have precisely the same rights as himself, and whose individuality and preferences are entitled to precisely the same respect as *his own*; that these people think for themselves as well as he for himself; and that these people may approve the very thing that he disapproves, it is a great help to him when he would engage in the blessed work of criticizing.

When there are more than fourteen thousand people, all possessing rights absolutely equal, and each one having an individuality inalienably his own, and preferences which are entitled to all the respect to which those of any of the others are entitled, is it exactly fair, is it *right*, for *one person* to insist that *all* that belongs jointly to all shall exactly meet his unqualified approval in every point?

The REVIEW AND HERALD contains sixteen pages, composed of matter on many subjects, fifty-two times in a year. The editor is bound to render the best possible service to the *whole* number of subscribers; for all have equal rights, and individualities entitled to equal respect. He can not, he *dare* not, attempt to suit the paper, or even any single copy of it, to the mind of any particular subscriber.

Let us say, again, that we are not complaining of the critics. However, we would suggest that suggestion is far better than criticism. Anybody can find fault with what is done; but not everybody is able to suggest wherein improvement can be made. The editors of the REVIEW AND HERALD sincerely aim at constant improvement. We want each number of the paper to be better than the one before it. And we desire the co-operation of every subscriber to this end. Now, finding fault does not help us at all; the calling attention to mistakes and the making suggestion where improvement can be made, do help.

For illustration we may mention that not long ago a brother suggested that shorter notes on the last page would be an improvement. We knew this all the time, and wanted it so, and put it into practise. Then after a little

while, this same brother wrote to us that to have so many news notes on the last page was not good, and was not what he meant; that what he meant was that there should be shorter notes, giving the developments of the cause up to date. Yet that brother, so far as at present known, never in his life sent a single note, item, or pointer on the development of the cause up to date. Now if he had sent, or if he would send, to us some such notes as he wants to see on the last page of the REVIEW, that would be worth something. But what he said is worth nothing. We aim to do just that thing on the last page, but we do not know everything all ourselves; we are obliged to learn some things. And not being omnipresent, we can not learn what is beyond our reach. And in fairness we should not be blamed for not telling what we do not know. Let this brother tell us all that he knows, and surely we can do better. And so with all the other critics.

THE EUROPEAN FIELD.

THE third angel's message is making encouraging progress on the continent of Europe. Nearly twenty-four years ago, Elder J. N. Andrews began work in Switzerland; since then the message has spread to France, Italy, Germany, Holland, Belgium, Russia, the Balkan States, Hungary, Turkey, and Egypt, and is published from Hamburg and Basel in some sixteen languages. Evangelical journals are published in the French, German, and Dutch languages, and health journals in the French and German.

The present year has opened very encouragingly in this field. From Germany come reports of constant progress. Eleven were baptized lately at Berlin, six at Magdeburg; eight or ten were preparing for baptism at Hamburg; and from fifteen to twenty were added to our numbers at Harburg. With the increasing membership, the finances of the German field are growing in strength, so that the native contributions support all the workers in Germany and adjacent fields under the German mission. From forty to fifty self-supporting colporteurs are in the field; the sale of our German paper, *Herold der Wahrheit*, meets with considerable encouragement; its circulation is now eighteen thousand.

The field in Holland, which so long resisted every effort at successful cultivation, is now yielding an encouraging harvest. Recently twenty-five new members were here baptized: thirteen are engaged in self-supporting colporteur work; and the new Dutch journal lately started has a circulation of eleven hundred.

The laborers who entered Belgium from Switzerland ten months ago already see fruits of their labors, although the opposition of Catholics is very strong. In Switzerland, our colporteurs still have a fair degree of success; the French health journal has a circulation of eight thousand, over nine tenths of the subscribers being outsiders. The labors of Elder Erzenberger at Zurich have produced greater results than have ever been attained in this city, once the center of the Swiss reformation and now the metropolis of the nation.

The work in France is gradually advancing, and has reached a point of extension which makes advisable the establishment of a depository in this field. Steps in this direction are already in progress.

In April the Swiss Conference sent the first worker to Port Said, Egypt, to labor as ship missionary on the many vessels constantly passing through the Suez Canal. Upward of three thousand boats of all kinds pass here annually, and nearly all stop for coal. The port being free, the opportunity for colporteur work is better than in the ports of France and Italy, where, through Catholic influences, Protestant missionaries are excluded. Our worker at Port Said, J. Leuzinger, is a Swiss, who speaks German, French, and Italian equally well, and has a fair knowledge of the English language. Thus he will be able to communicate with a large majority of those passing through the canal.

July 8-14 the first European Union Conference will be held at Hamburg, when steps will doubtless be taken vigorously to follow up the extension of the work in new fields.

H. P. H.

SPECIAL SEASON OF PRAYER.

By recent action of the General Conference Committee, July 2 and 3 were set apart as special days of consecration and a time earnestly to seek God for his guidance and blessing in the work at this time. It was also recommended that offerings be taken up during this season for the assistance of the General Conference.

A few words to our brethren at this time, showing the necessity for such a call, may be in place. At the last biennial session of the General Conference, held at College View, Neb., the following appropriations were unanimously made: For the Oakwood Industrial School, \$5,000; Graysville Academy (now Southern Industrial School), \$3,000; Keene Industrial School, \$3,000; and for isolated schoolhouses in the South, \$1,000, making a total of \$12,000 appropriated for educational purposes in the Southern States. These appropriations were favorably acted upon at a time when there was no money in the General Conference treasury available for such purposes; but it was expected that donations would be received to an amount amply sufficient to cover the sum thus appropriated. This expectation, however, was not realized. Those interests in the Southern field that are under the immediate watch-care of the General Conference, aside from those of our educational institutions already situated there, are many; and constantly increasing demands for support are being made upon us. Yet for the maintenance of all these varied and important missionary enterprises, there has been received but \$1,355.95 the past year.

All this, and a much larger amount, has already been expended. The additional amount advanced has been borrowed by the Conference, for which it is now paying interest. The executive officers of the General Conference are desirous of carrying out, as far as they possibly can, the plans and wishes of that body, as expressed in its actions, and recorded in the minutes of the last general assembly. To meet these various appropriations, our only resource is the liberality of the people; and hence when our brethren fail to come forward with the necessary money, the institutions established by this people in the name of God to assist in doing the work appointed them, must necessarily languish.

We are not writing this for the purpose of making complaint, but simply to set the matter before you in its true light. We are thankful to God for the liberality of his people in giving for the support of the work. Notwithstanding the low prices which have prevailed during the past year in agricultural products, and the enforced idleness of many mechanics because manufacturers could not find ready markets for their products, there has been a commendable faithfulness on the part of our brethren in contributing to the work; and we believe the decrease in donations to be the result of unavoidable circumstances rather than from a lack of interest in the cause we so much love. That such a conclusion is correct is further evidenced by the noticeable increase in tithes during the past six months.

The Testimonies have spoken of the South as a hard field. While this is so, they have also spoken of it as a very important field, and one that must be worked, having been sadly neglected in the past. The laborers who are, or have been, engaged in the work in the South, concur in the opinion that successful and efficient work in that field can best be done by Southern people, educated and trained for that purpose. This important work is now in progress at Oakwood, Graysville, Keene, and various other small schools throughout the South. Each of these schools has been established on a strictly economical basis. Money is much needed to enlarge their facilities for the accommodation of students who desire to avail themselves of the splendid opportunity thus afforded for a practical education. The initial expense entailed in starting such enterprises is, of course, somewhat large. Now that these schools are in successful operation, one hundred dollars carefully expended at the present time will be more fruitful in results than a much larger sum would have been in the beginning.

To illustrate: it has been estimated that an expenditure of two hundred dollars at Oakwood would enable that school to provide room for as many more students as the present quarters will accommodate. The brethren who have the oversight of these schools have exercised the utmost care and discretion in selecting experienced and successful teachers. These teachers are working with untiring will and energy, that the cause of truth may be rapidly advanced by those receiving instruction at their hands. They are working, too, at very low wages, though uncomplainingly. Their lives are thoroughly consecrated to the work of the Lord. He is giving them abundant evidence of the fruitfulness of such faithful efforts. Who can estimate the results of the educational work carried forward as this is by these God-fearing men and women, who have left comfortable homes, sacrificing all to God's cause, and have gone to this field for the purpose of devoting the best part of their lives to the service of God by training workers for the Master?

Money is also needed to pay these workers, some of whom have worked the entire year without any pay. The work in the South is important, and must be done quickly if at all. Events now occurring in the political world clearly indicate that "the great day of the Lord is near, it is near, and hasteth greatly." Shall we cling to the money with which God has blessed us, until it is too late to make an

acceptable offering?—No, brethren; let us arouse, and quit ourselves like men, pressing forward with our blessed Master to victory. He has certainly dealt liberally with our souls. In view of this, should we not pray God that we be granted the privilege of giving for that which will bring the blessing of his truth and righteousness to others, that they, too, may taste and see that the Lord is good? May the Lord help us to consecrate our all to him,—our lives, property, and willing service,—that we may each be a help, in God's appointed way, in carrying the gospel message of salvation to the nations of earth.

A. G. ADAMS, *Gen. Conf. Treas.*

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6.

MATABELELAND.

Our work has received a severe blow in the loss of Dr. Carmichael and Elder Tripp. Their illness was brief, and they were gone almost before we realized their critical condition. Everything was done that gentle hands and loving hearts could do, but to no purpose. We could not but feel, as we laid them away, that No. 1412 of our collection of hymns, which was read at the funeral of Elder Tripp, was applicable to them.

As we have parted with these laborers, the thought comes to us, Who will step in and fill up the ranks? Here are these people without God and without hope in the world. The message of the kingdom has not been preached to them. Who will say, "Here am I; send me"? And who, by supplying the money, will send those who are willing to come?

We have thirty children who came to us during the famine. They have been here only a little more than a year; but they have learned to pray. What do they pray for?—"O God, send missionaries to teach my father and mother about Jesus." Since these brethren have gone to rest, the questions have often come from the natives, "Who will teach the people now?" "Who will heal them?" "Will you send another physician?" But even they sorrow not as those who have no hope. We often hear them comfort those who mourn with the promise that soon Jesus will come, and give us all eternal life together. "Will not those who sent these," they say, "send others also?" Will not the prayers of these children be heard?—I believe so.

O for men and women to give their lives, if need be, for this people! We need young men and women,—those who can stand the change of climate, who can easily acquire the language, who are strong in faith, and who do not easily yield to discouragement. We need those who are willing to leave their country, kindred, and homes, to lead others to the promised land. We need men of great adaptability,—those who can bring order out of disorder, whether it be in the sinful heart or a pile of bricks.

Mrs. Tripp and Mrs. Anderson have gone to the Claremont Sanitarium for a much-needed rest. Brother and Sister Armitage have the fever yet occasionally, and their little girl has a chill every few days. My own health is good, and I still feel strong, although my health is not what it was when I came here three years ago. Our courage seems to grow stronger as we realize that we must depend more on the Lord, even for health. Is it not written that we shall *live* by faith? God will

give strength for his work if he wants us to do it.

What are we going to do for Africa? The truth must be preached to this people. We need to open out-stations near this one, where teachers could be sent. We must also open central stations at Salisbury, Victoria, Charter, and other centers, from which to send the light to those parts. After a start is made, these stations could be self-supporting if managed by the right kind of men.

Then there is the north. The railroad will soon be extended to Victoria Falls. The Chartered Company is pressing north to join its territory with Egypt, that all Central Africa may belong to England. Are we as zealous in the work of the Lord? Are we going to move to the front? Shall we be first in the field? Shall we press forward? or shall we always be found in the rear? If we are, what kind of soldiers are we? There are "walled cities" (fevers) there, and "giants" (hardships) innumerable; and in our own sight we are like grasshoppers before them. But how about God? Is he able? Talk about sacrifice! Is there such a thing in the light of the cross? Come, brethren, remember that "that light shines brightest that shines farthest." Will yours penetrate the darkness of this land? Will it go right into the interior? Will you dig among the rubbish for God's jewels? Thousands are here for adventure and for gold. Lovest thou Christ more than these? Is a soul worth more in your sight than wealth is to them? Are you willing to go where they go? Are you willing to meet, for the Master's sake, what they have to meet in gaining earthly riches? I extend to you the Macedonian cry, "Come over, . . . and help us."

W. H. ANDERSON.

BRITISH GUIANA.

WEST COAST, BERBICE.—Having spent a few weeks with Elder Hale on his arrival here, and visiting some of the mission stations, I returned to the West Coast, Berbice, and held a series of meetings for about two weeks, when eleven signified their desire to obey the message. Others, who have not yet taken this step, have promised to help in erecting a place of worship, one giving the land on which to build. Among those who have accepted the message are two persons who heard it about twelve years ago, but did not obey. Never in the history of our work here was there a better interest; perhaps never so good. Macedonia now is everywhere, and many Pauls are needed.

On my way to town, I was met by a sister who asked me to return and see two gentlemen who were about to write or come to me, being troubled about the fourth commandment. I went back, and after praying that the Lord would help us to know and do his will, we began the study. I hope good will result from this study.

We organized a Sabbath-school of twenty last Sabbath, and the prospects look toward increase. Elder Hale's coming here has already been very helpful.

We wish to express our thanks to all who have sent us help, by way of papers, letters, and prayers. Let the good work continue.

PHILIP GIDDINGS.

ONTARIO.

BRANTFORD.—A few words concerning the work in this city may be of interest to friends in other places. God is owning and blessing the faithful labors of Brother Simpson and the Sisters Mc Kinnon, and their hearts are cheered and encouraged to find so many interested to hear the truth. God's Spirit is working, and there are many honest hearts earnestly and thoughtfully searching God's word to see if

These things are so. Our Tuesday night prayer-meeting is well attended and full of interest. All the other evenings are taken up with Bible readings. All who have accepted the truth rejoice in the light, and are doing all they can to help others; a spirit of unity prevails. My own heart is often filled to overflowing, and it is my delight to tell others the glad news that Jesus is soon coming, and ere long the tabernacle of God will be with men, and he will dwell with them, and they shall be his people, and he will be their God. Praise God for the light.

MRS. CORNISH.

News of the Week.

FOR WEEK ENDING JUNE 4, 1898.

—Of Spain's population of nearly 18,000,000, only about one third can read and write.

—More than 500,000 spindles are idle in Fall River, Mass., caused by the shut-down of the mills.

—The other day General Miles said that there were a thousand people who wanted to be on his staff.

—A big contract for the immediate delivery of 100,000 pounds of Rio coffee for the army has been awarded to a St. Louis firm.

—The rainy season is just beginning in Cuba, and the war-ships and newspaper despatch-boats are experiencing much bad weather.

—It is stated that the Spanish government has offered \$20,000 for the head of Aguinaldo, insurgent leader on the Philippine Islands.

—For over 100 years a weekly distribution of bread has taken place at St. John's Chapel, one of the Trinity parish churches, New York City.

—The Italian cabinet disagreed, and on May 28 resigned in a body. The difficulty arose through a difference of opinion as to the parliamentary program.

—Of the \$1,455,400 paid by G. C. Smith, chief commissary, U. S. A., to Missouri merchants for supplies since the war began, \$1,250,000 was spent for mules.

—The will of the philanthropist, Hon. Felix R. Brunot, of Pittsburg, distributes \$200,000 among prominent religious and educational institutions of the country.

—General Merritt, who went to take charge of the troops sent to Manila, has been given almost supreme power by the latitude allowed him by the government.

—England and Japan, it is said, have formed an alliance. An understanding has been reached which comprehends all eventualities which can occur in the East and during the present war.

—Near Pottsville, Pa., May 27, while miners were working in the Red Ash vein of the Kaska William colliery, a large body of water was struck, and six men are supposed to have been drowned.

—The roundhouse, machine-shop, and nine locomotives of the Au Sable and Northwestern Railroad Co., at Mc Kinley, Mich., were burned May 26. The loss will amount to \$50,000; no insurance.

—It is reported, upon good authority, that a third call for troops, calling for 100,000 volunteers, will be made as soon as the 75,000 asked for in the President's second proclamation can be organized.

—At Winona Lake, Ind., May 26, the Presbyterian General Assembly celebrated the two hundred and fiftieth anniversary of the adoption of the Westminster Confession of Faith and catechisms.

—The outlaws who held up the Santa Fé express near Belen, N. M., last week, successfully resisted arrest. The sheriff was killed, and two of his posse were severely wounded, after which the robbers escaped.

—The general committee of the United Presbyterian Home Missions has just adjourned a session at Tarkio, Mo. It will take \$99,800 to meet their demands the coming year, none of which is now on hand.

—A severe epidemic of scarlet fever is raging in Chelsea, Mass. During the week ending May 24, there were 61 cases recorded at the office of the board of health. The epidemic shows no signs of abating.

—For "safe-keeping," an old lady of Chicago kept \$8,000 in an old barrel. When she went to look for it recently, it had disappeared. A man and his daughter are arrested for the theft, but both profess innocence.

—At the Iowa State penitentiary in Anamosa, just after a heavy rain-storm, a big derrick used in lifting stone slipped off its foundation, catching four men in its fall. One of the men died, and the others are severely injured.

—At Salisbury, Md., May 26, Garfield King, a negro, aged about 18, was taken from the jail, hanged to a tree, and almost shot to pieces. He was awaiting trial on the charge of having deliberately shot Herman Kenney, a white boy.

—The "Rio Ju Maru" brings news that the plague at Hongkong is making frightful headway among the natives, large numbers of them dying daily. Several Europeans have died from the scourge. Among them were two Sisters of Mercy.

—At Iron Mountain, Mich., a residence was destroyed by fire on the night of May 28. Two children, a boy aged 9 years and a girl aged 11, were burned to death, while two others, aged 4 and 6, were so badly injured that they can not live. The parents and five other children barely escaped.

—At Toledo, Ohio, May 21, occurred a disastrous fire, involving a loss of \$250,000. The Dow & Snell wholesale department was destroyed, and the Toledo Blade plant had a close call, the injury done it by water preventing its being operated for ten days. Three firemen were buried beneath falling walls.

—May 25 a mob looted and burned the American mission at Tong-Chow, near Woo-Chow-Foo, China. It is supposed that the members of the mission escaped. Mr. Ebledo, the United States vice-consul at Canton, has requested the viceroy to despatch troops to quiet the outbreak against the missionaries.

—On May 23 a construction-train and a "special," carrying officials of the road, collided on the Vandalia two and one-half miles east of Collinsville, Ill. Two men on the construction-train were killed outright, another died a few minutes later, and a fourth late in the afternoon. Twenty others were injured.

—The builders of the war-ship "Oregon" have received a telegram from St. Petersburg congratulating them on the performance of the monster in her trip around the Horn, and asking that a representative of the firm immediately visit the czar, from whom he may secure contracts for some war vessels for the Russian government.

—The great Omaha exposition was opened on May 1, the mighty machinery being set in motion by an electric button pressed by President McKinley at the White House. A general holiday was declared in the city of Omaha, and there was a great parade of municipal and civic bodies, headed by the United States Marine Band.

—The French physicians in Algeria have discovered a disease in Africa, which, if the meager reports which have been received prove true, is not less fatal than the bubonic plague in India. It is a mysterious disease, and no satisfactory diagnosis has yet been made of it. Its symptoms resemble those manifested in laudanum poisoning. If the patient is not at once aroused, he soon falls into a stupor succeeded by death.

—On May 28 the governor of Sierra Leone cabled to the colonial office at London that the Rev. and Mrs. Mc Grew, American missionaries, were massacred about May 8, at Taiama, near the scene of the other massacres. The governor's information comes from Colonel Woodgate, the commander of a British West African force, which has just captured Taiama, with the loss of three men killed and five wounded. This makes nine or ten American missionaries, as well as some natives, who have been slain near there.

—There is at last no doubt whatever that the Spanish fleet under Cervera is in the harbor of Santiago de Cuba. And there seems to be just as little doubt that it is there to stay. The United States fleet lies off the mouth of the harbor to prevent any ship from passing out, and only one ship at a time can go through the channel. In addition to this, last Friday the American commander sent in a collier ship, loaded with 4,000 tons of coal, turned it square across the channel, and sunk it. So that now the Spanish fleet is not only there, but is almost hermetically sealed up there.

—A new gun, invented by an engineer of Tyneside, England, has attracted the favorable attention of the war office, the officials of which are expected soon to report upon its merits; and if the remarkable claims of the inventor are corroborated by the results of the official tests now being made, the idea and pattern of the infantry firearm will be as completely revolutionized as have been the guns of the artillery during the past decade. It is claimed that the new gun will discharge the enormous number of 30,000 bullets a minute. The missiles are discharged by centrifugal force, being, in fact, a wonderful development of the ancient sling.

Special Notices.

THERE will be a general meeting at East Washburn, Aroostook Co., Me., June 24-27. Elder H. C. Basney, with other laborers, will attend. We hope to see a general gathering of our people in this county. There are plenty of homes for all who will come. Let no one make excuses and stay away. Read Luke 14:15-24, and come.

J. B. GOODRICH.

THE Texas Tract Society will hold its annual meeting at Fort Worth, in connection with the camp-meeting, July 21-31. Librarians should be prompt in sending their reports to the secretary, as the meeting comes so soon after quarterly meeting. Send your reports to C. N. Woodward, 626 Elm St., Dallas, Tex. C. MC REYNOLDS, Pres.

THE annual meeting of the Texas Conference will be held in connection with the camp-meeting at the city park, Fort Worth, Tex., July 21-31. Churches will please elect delegates at once, and send their names to Felix Conway, Conference secretary, at Keene, Tex. Do not wait till quarterly meeting, as that will be too near the time of beginning the Conference. Please do not delay this matter. C. MC REYNOLDS, Pres.

THE annual meeting of the stockholders of the Keene Sanitarium will be held on the camp-ground at Fort Worth, Tex., at 9:30 A. M., July 31, 1898. Stockholders will receive blanks for proxies; those who are not able to be present are requested to send their proxies to some one who will be present at the meeting. We would suggest that, as the president of the Oklahoma Conference expects to attend the meeting, stockholders in that Conference place their proxies in his hands. C. MC REYNOLDS.

NOTICE!

THE College will give an opportunity for ten young men and five young women to work their way while attending school the next four terms. The school begins the first of June, and applications will be considered from the first to the middle of the month. We do not desire to receive any one under eighteen years of age; and applicants should be strong, healthy, and able to give good recommendations. Preference will be given to those who are preparing for some definite line of missionary work. Those who apply should give their age, condition of health, weight, amount of education, occupation, and the work for which they wish to prepare, with testimonials from their church elder or some Seventh-day Adventist minister.

This is a splendid opportunity to earn board, room, and tuition while attending school. Write at once, addressing E. A. Sutherland, Battle Creek College, Battle Creek, Mich.

THOSE NEW TESTAMENT GREEK LESSONS.

It has been several weeks since anything has been said in the REVIEW concerning the Greek lessons. The last announcement made was that the future lessons would appear each month in the *Christian Educator*. Now it has been decided that the *Educator* will not be published during July and August. This is in accordance with the plan usually followed by educational journals, and will be in no way detrimental to the interests of the paper; but it would doubtless be very unsatisfactory to our Greek students to have their lessons omitted for two months. So before printing the May *Educator*, which is now out, it was thought best to put all the Greek lessons in pamphlet form, and send them in that way to our students.

We are therefore now prepared to send all the lessons that have already appeared in the REVIEW, together with four additional lessons that have since been put in type, in a neat, covered pamphlet, for only twenty cents. This is at the rate of less than one cent for each lesson, and we trust that many who have not yet begun the study of New Testament Greek will avail themselves of this opportunity to acquire a knowledge of it that will enable them to read the New Testament in the original.

These lessons are so complete that no other book except a grammar will be needed for the first twenty-two. After that, the student should have also a good Greek New Testament, with a New Testament Greek Lexicon. The class uses Hadley and Allen's Greek Grammar, which can be had by sending \$1.40 to the Review and Herald, and we recommend H. L. Hastings's Lexicon to any one who wants a special dictionary of New Testament Greek words. It costs 35 cents in paper covers. The

handiest Greek New Testament we know of is Greenfield's. It is about one inch thick, with a page three by four inches in size, and costs 60 cents. The last third of the book consists of a complete New Testament Greek dictionary, "in which the various senses of the words are distinctly explained in English, and authorized by references to passages of Scripture." Down the middle of each page of the regular text is a column containing the present indicative active form of every verb used in the adjacent verses. This is a great help to beginners who have difficulty in quickly recognizing the Greek verbs. The type in this Testament is rather smaller than what we have used in the Review, but not difficult to read. Westcott and Hort's New Testament has a larger type and page, without a lexicon or any marginal helps, and costs \$1 in cloth, or \$1.25 in leather.

We can furnish our students with any of these books at the prices quoted.

Our future lessons in New Testament Greek will be furnished in pamphlet form, four lessons each month, for ten cents, if a sufficient number of students order them in advance; or 50 cents a month for lessons and tuition. Those who pay tuition have each lesson carefully corrected and returned by the teacher each week.

Any one can begin now at the beginning, and in two years easily learn to read the New Testament in Greek by using his spare time in study. Those who have already begun the subject are enthusiastic and successful in their work. It is of special value to ministers and teachers, those who wish to "dig deep" into the fundamental meaning of the Scriptures. We have some students past sixty years of age who are doing excellent work.

This is a busy season, and we can not publish these back lessons at the price quoted (20 cents for all) unless they are ordered immediately. If this is done at once, we can have copies on sale at nearly all our camp-meetings this summer. So please order at once. Make money-orders for books payable to the Review and Herald, and for tuition to the Christian Educator, Battle Creek, Mich.

CAMP-MEETINGS FOR 1898.

DISTRICT ONE.

Table listing camp meetings for District One, including locations like Pennsylvania, Harrisburg, New England, West Newton, Mass., and dates from June to September.

DISTRICT TWO.

Table listing camp meetings for District Two, including Alabama, Pratt City, Mississippi, Amory, Louisiana, Alexandria, Georgia, North Carolina, Hildebran, Cumberland Mission Field, Harriman, Tenn., Tennessee River Conference, Florida.

DISTRICT THREE.

Table listing camp meetings for District Three, including Ontario, St. Thomas, Ohio, Michigan (local), Lakeview, Michigan (general), Owosso, Indiana, Illinois.

DISTRICT FOUR.

Table listing camp meetings for District Four, including South Dakota, Mitchell, Manitoba.

DISTRICT FIVE.

Table listing camp meetings for District Five, including Texas, Fort Worth, Arkansas, Missouri, Colorado, Kansas (local), Salina, Kansas (general), Ottawa, Oklahoma.

DISTRICT SIX.

Table listing camp meetings for District Six, including California (northern), Alton, California (southern).

The arrangement indicated above for the time of the camp-meetings is the recommendation of the committee appointed for that purpose. The committee consulted with about fifteen Conference presidents before the report was submitted. Should there be any changes in the dates, they should be made in consultation with the district superintendent.

The arrangements for laborers for the camp-meetings have been left with the respective Conference presidents and their district superintendent.

L. A. HOOPES, Sec. Gen. Conf.

CAMP-MEETINGS FOR DISTRICT 2.

I DESIRE to call the attention of our brethren to the importance of making every reasonable effort to attend the camp-meetings that have been appointed in the interests of the cause in this district. In order to accommodate the friends of this large territory, it has been decided to hold several camp-meetings, so that a much larger number might have the privilege of attending; and we hope the brethren will appreciate this effort to place the meetings within their reach, and make their plans to attend. We hope that each church and company, also isolated brethren, will be represented. The services at these meetings will consist largely of practical instruction pertaining to the work for this time. Special attention will be given to church, tract society, and Sabbath-school work. As far as practicable, let every officer attend. God expects every one to do his duty. We need to come together to seek the Lord earnestly, unitedly, for instruction. A spirit of unrest and uncertainty pervades every circle of society. Brethren, is it not time, as never before, to hold high the banner of the cross, to rescue and save souls for the kingdom of God? God's sealed people alone can pass safely through the final conflict.

We feel anxious that our brethren and sisters should receive fully the spirit of the message the Lord has for his people now. Come to the camp-meeting, and bring your children and friends with you. Write for tents and information as follows:—

- North Carolina: Elder C. L. Boyd, 101 Church St., Asheville.
Georgia: M. W. Lewis, 243 South Boulevard, Atlanta.
Alabama: Elder Wm. Woodford, 2317 Fifth Ave., Birmingham.
Mississippi: Elder R. S. Owen, Amory.
Louisiana: Elder J. E. Evans, 6331 Patton St., New Orleans.
Cumberland Mission Field: Elder E. H. Gates, Harriman, Tenn.
N. W. ALLEE, Dist. Supt.

NOTICE!

CARPENTERS WANTED.—The College desires the services of two first-class carpenters from June 1 to October 1. Preference will be given to those who desire to attend school the coming year, and who will allow part of their wages to apply on board, room, and tuition. First-class references must be given. Write at once to Battle Creek College.

Publishers' Department.

THE "TENT-MEETING SERIES"

Is composed of two-page leaflets, many of which are illustrated. These present, in a brief and impressive style, important Bible truths. They are just the thing to hand out at camp-meetings, tent-meetings, or other public gatherings, to awaken an interest in the topics presented. They are also of a nature to cause many to search the Scriptures for answers to a number of vital questions which they propose. The very low price (10 cents a 100) at which they are furnished puts them within the reach of all, and they should be distributed in liberal quantities. The following numbers have already been issued:—

- No. 1. Our Sure Guide.
No. 2. The Interpretation Is Sure.
No. 3. Four Great Monarchies.
No. 4. Do You Know?
No. 5. A True Picture of Our Time.
No. 6. What They Say About the Law.
No. 7. Who Changed the Sabbath?
No. 8. Interesting Tracts.
No. 9. Whose Testimony Will You Take?
No. 10. Questions and Queries.
No. 11. Some Things We Do Not Believe.
No. 12. Don't Try to Improve It.
No. 13. Why Do You Keep Sunday?
No. 14. Duty to Man.
No. 15. A Promise.
No. 16. A Good Promise.
No. 17. Plain Language.
No. 18. Be Not Deceived.
No. 19. Does God Mean What He Says?
No. 20. A Perversion of the Scriptures.
No. 21. Harmony of the Law and the Gospel.
No. 22. Will You Have Right to the Tree of Life?
No. 23. Does This Mean You?
No. 24. Have You a Carnal Mind?
No. 25. God's Call.
No. 26. The Hour of His Judgment Is Come.
No. 27. Are You Guilty?
No. 28. Behold, I Come Quickly.
No. 29. An Invitation.
No. 30. A Neglected Book.
No. 31. Will You Stand Clear?
No. 32. A Warning.

In ordering these tracts, a number seem to have understood that each package of the above series

contains an assortment of tracts. This is not so; each package of one hundred contains only one kind of tract. At the price named—ten cents a package—we can not break the packages. Order by number from your State tract society, or from the Review and Herald Pub. Co., Battle Creek, Mich.

OUR latest book, "The Coming King," is meeting the hearty approval of the book-buying public. Now on the market only about three months, the first edition of ten thousand copies is entirely sold. From all parts of the country come letters telling of the splendid success agents are having in its sale. Now is the time to take up this work. Write at once to your State tract society for terms, outfit, and territory.

"ALARM OF WAR."

THIS timely and interesting tract can now be had in Swedish also. We trust those tract societies and individuals who are making special efforts to circulate this tract in English and German will also supply themselves with the same in Swedish, and help us scatter it everywhere. Just now, while the dreadful weapons of carnal warfare are wielded, is the time to give this little messenger a chance to sound its warning notes.

GRAND TRUNK RAILWAY SYSTEM.

DEPARTURE OF TRAINS AT BATTLE CREEK.

In Effect November 21, 1897.

Table showing departure of trains at Battle Creek, including Eastbound and Westbound services to various cities like Bay City, Detroit, Port Huron, and Chicago.

SLEEPING AND THROUGH CAR SERVICE.

8.22 P. M. train has Pullman vestibule sleeping-car to Boston via Stratford, Montreal, and C. V. Ry. also vestibuled sleeper to Montreal and from Montreal to Portland daily; Pullman vestibule buffet sleeping-cars to New York and Philadelphia via Susq. Bridge, and Lehigh Valley R. R. Through coach to Toronto via Port Huron.
2.25 A. M. train has Pullman buffet sleeping cars to New York and Philadelphia via Buffalo and L. V. R. R.; Pullman sleeper to Bay City via Eliot; Pullman buffet sleeping-car to Detroit and Mt. Clemens via Durand; Pullman sleeping-car to Montreal via Port Huron, Hamilton, and Toronto. Through coach to Niagara Falls.

8.42 A. M., 4.05 P. M., and 12.55 A. M. trains have Pullman sleeping-cars and coaches to Chicago.

CONNECTIONS AT DURAND.

7.00 A. M. and 3.45 P. M. trains connect at Durand with D. & M. Division for Detroit and stations east and west of Durand, C. S. & M. Division for Saginaw and Bay City, and with Ann Arbor R. R. north and south.

* Daily. † Except Sunday.
A. S. PARKER, Ticket Agent, Battle Creek.
W. E. DAVIS, G. P. and T. Agent, MONTREAL, QUEBEC.
E. H. HUGHES, A. G. P. Agent, CHICAGO, ILL.
BEN FLETCHER, Trav. Pass. Agt., DETROIT, MICH.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 21, 1897.

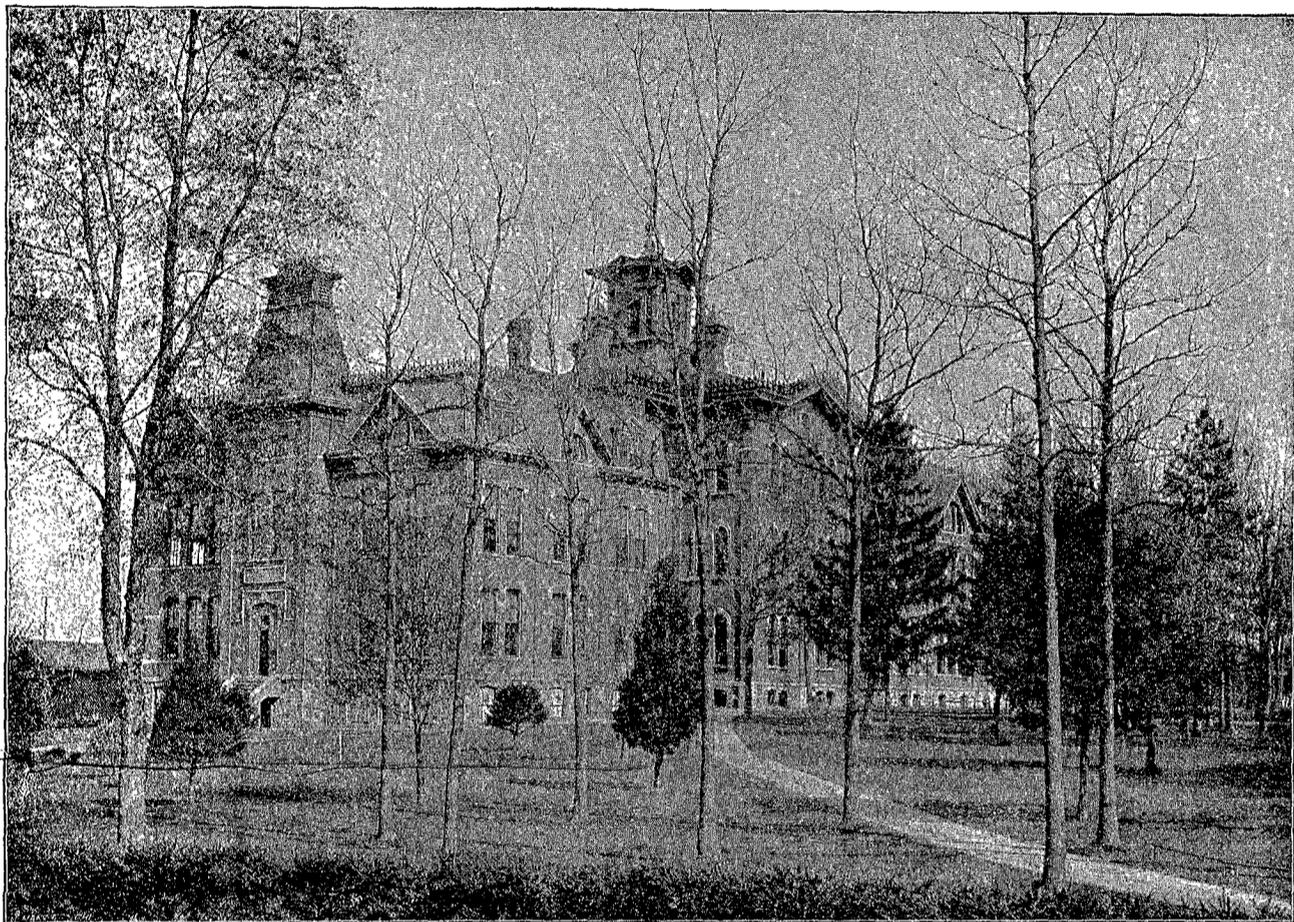
Large table showing train schedules for Michigan Central, including East and West routes, times, and agents.

*Daily. †Daily except Sunday.
Trains on Battle Creek Division depart at 8.05 a. m. and 4.15 p. m., and arrive at 12.40 p. m. and 6.20 p. m. daily except Sunday.
O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.
GEO. J. SADLER, Ticket Agent, Battle Creek.

YOU HAVE LONGED FOR ▲▲▲▲▲▲▲

A Good Education

NOW YOU MAY SECURE ONE!



FOUNDED IN 1874. ATTENDANCE LAST YEAR, 1000.

THIS IS THE OPPORTUNITY OF A LIFETIME.

THE YOUTH'S INSTRUCTOR opens to you the doors of the BATTLE CREEK COLLEGE, a Training School for Christian Workers. This institution has been long established, and is well known. From its walls many laborers for the uplifting of humanity have gone forth. Do you not want to join this throng? The *Youth's Instructor* makes it possible. You may become a student in the Battle Creek College, even if you have no money.

Offer Number One. For one hundred and forty \$1 subscriptions to the *Instructor*, you may have a scholarship to the Battle Creek College, entitling you to free Board, free Room in the College Home, and free Tuition, for one year of nine months. (Regular rates, \$148.50.) This scholarship is good for any course in the institution. Two hours' manual work will be required from each student each day. An unlimited number may avail themselves of Offer Number One.



Offer Number Two. For ninety-five \$1 subscriptions to the *Instructor*, you may have a scholarship entitling you to free Board, free Room in the College Home, and free Tuition through two terms of twelve weeks each, at the Battle Creek College. (Regular rates, \$99.) This scholarship is good for any course in the College curriculum. Two hours' work will be required from each student each day. Offer Number Two is limited to fifteen persons.

Offer Number Three. For fifty \$1 subscriptions to the *Instructor*, you may have a scholarship to the Battle Creek College, entitling you to free Board, free Room in the College Home, and free Tuition, for one quarter, of twelve weeks. (Regular rates, \$49.50.) Each person availing himself or herself of this offer will have access to any course in the institution. One hour's work each day will be required of each student, on this premium. Offer Number Three is limited to ten persons.

At your age, Abraham Lincoln would have jumped at such an offer as this. Read his life, and see how he had to work for his education. He carried on his studies under the most discouraging conditions. He had few teachers, few books, and no intellectual companions. His father could neither read nor write. His mother died when he was a child. "Yet," the historian tells us, "by the love of that which was good, and great, and true, and by the hunger and thirst of a noble nature, he was led to the acquisition of a practical education, and to the development of all those peculiar powers that were latent within him."

Make all Drafts or Money-Orders payable to Review & Herald Pub. Co. For Calendar of Battle Creek College, and full particulars in regard to the three offers mentioned above, address,

THE YOUTH'S INSTRUCTOR, Battle Creek, Mich.

The Review and Herald.

BATTLE CREEK, MICH., JUNE 7, 1898.

THE London correspondent of *Harper's Weekly* says: "There is much on the horizon to dismay the wisest statesman."

MORE than one seventh of the entire trade of the Chinese Empire is with the United States. This item will have a strong bearing on the question of the possession of the Philippines.

THE *Oriental Watchman* comes to our table from far-away Calcutta, laden with good things for all who may read it. We are glad that India has such a chance to learn present truth as is now given her in this good paper.

AN English thinker expresses the conviction that "the decadent Latins and the undeveloped Slav races are clearly to be pitted against the Anglo-Saxon peoples in the struggle for the mastery of the world." These are most interesting times. Watch.

DO NOT forget to begin now to prepare for the important occasion, July 2, 3. And also do not forget that careful and prayerful study of the first-page articles in the REVIEW, on the ordinances, will be the best possible preparation for that important occasion.

A LEADING daily paper, in commenting on the late call of the President for volunteers, says: "If the President had only called for seventy-five thousand colonels!" This really indicates the motive of much of the "patriotism" that is professed in the present war.

THE United States minister to Turkey, Dr. Angell, has resigned; and Oscar S. Straus, of New York City, has been appointed to the post. Mr. Straus was minister to Turkey a few years ago, and filled the post most successfully; and there is not the least doubt that he will do so again.

THE London correspondent of *Harper's Weekly* says that "the parallel between the condition of Europe to-day, and in May, 1848, is singularly exact;" and that "Charles Greville's description of the upheaval in France in the spring of 1848 might stand almost word for word as a record of what is happening in Italy."

THE trans-Mississippi Exposition grounds and buildings are to be open on Sundays from 1 to 10 P. M., "and conducted in the same manner as on week-days, except that the sale of liquors will not be permitted; and concerts will be given, and religious services held in the auditorium." This is by a vote of twenty-four to twelve of the directory.

THE Willard Hall meetings in Chicago are increasing in numbers, and in interest, of attendants. The preaching is studies in the book of Daniel, chapter by chapter; and these have brought forth the subjects of Christian Temperance, the Coming of the Lord, Religious Liberty, the Sovereignty of God over Nations, the Fall of Babylon, and the Millennium. And there are yet others to come.

THE *Independent* proposes that the close of this nineteenth century be marked by a federation of the churches of this country, and suggests that the remaining two years or less be dedicated to the accomplishment of this thing; and then, if it shall be accomplished, the passing century will be "glorified," and the coming century be "one of the expected millennium." To be sure!

It will be well for all our people in the United States to bear in mind that just now there are many soldiers in the field; that these soldiers appreciate good reading-matter; and that therefore, in sending out reading-matter, the soldiers should not be neglected. Please see that bundles of the precious reading on the third angel's message, charges paid, shall reach the camps of the soldiers.

WHAT an alliance between Great Britain and the United States would mean to Britain in the event of an estrangement of the other European powers, is forcibly expressed in the fact that, May 14, the statement was written by an eminent authority that "at the present time there is little more than a month's food in the country." With the inexhaustible resources of the United States at her side in close alliance, she would never need to consider the question of how much food was in the country.

THAT is a splendid offer to young men and young women, or whoever else may accept it, that is made on the advertising page. What can possibly hinder at least a hundred persons from availing themselves of this opportunity? Energy and perseverance will certainly win what is offered. And the beauty of it all is that every one can have all that is offered. And if you really desire to enter upon the work of God, an education in Battle Creek College *now* means more than it ever did before.

THE *Christian Educator* for May is out in its new dress and enlarged size, and is a most valuable number. On the first page of cover is an excellent photo-engraving of President Snyder, of Michigan Agricultural College. The leading article is a beautifully illustrated description of Michigan Agricultural College. Next is the report of an admirable lecture, "What Is Education?" by Francis W. Parker, of Chicago, delivered lately to the students of Battle Creek College. Next is "Value of Manual Training for Delinquent and Defective Children," by G. Bamberger, director of the Jewish Manual Training School, Chicago. Next is "The Sure Foundation,"—the Bible in Education,—by Frederick Griggs. Next, "Good English: What Is It?" by G. H. Bell. Then follows a whole lot of first-rate matter on Hand-Work, The Farm, The Schoolroom, The Home School, Physiology, Professional Study, The Reading Circle, Nature's Laboratory, and other things besides. The subscription price of the *Educator* is only fifty cents a year; and yet this number alone contains much more than that in value. The sum of the matter is that anybody who *can* read this one number without receiving value equal to fifty cents needs to read the *Educator* all the time. And anybody who *can not* read it without getting that much value from it, will not go without the *Educator*.

THE COLLEGE, AND SCHOOLS FOR MICHIGAN.

Too late for the body of the paper, the following was received from the local camp-meeting at Paw Paw, Mich.:—

I have spent a week at this camp-meeting, in the interests of Battle Creek College. Professor Sutherland came with me, but remained only one day, on his way to the Western camp-meetings. Those in charge have shown their interest in this branch of the work by giving me an hour each day, at the most favorable time. Great interest and a good spirit of co-operation were shown as the plan of work and courses of study for the coming year were laid before the people. The plans of reorganization were also fully presented, and all expressed themselves as being satisfied; and every one seemed to feel that the very steps had been taken which were necessary, if the school was to continue as God would have it.

One of the things brought prominently to our attention was the urgent demand from the brethren for a State school. Every day it is becoming more and more apparent that the children must be taken from the public schools; and in many instances it has already become a necessity.

It is certain that we must soon have a State school outside of Battle Creek for those who are not old enough to attend the College. There is also an increased demand for church schools in this locality.

The spiritual interest of the camp-meeting is excellent.

HOMER R. SALISBURY.

SPECIAL SEASON OF PRAYER.

ACCORDING to Article 3 of the by-laws of the General Conference constitution, the Executive Committee is authorized to call for donations from local Conferences, churches, or individuals, as the wants of the cause may, in their judgment, demand. For the past few years, the General Conference has been struggling under the pressure of a large indebtedness on the institutions held by the General Conference Association. From time to time, brethren have loaned money to the association, at a low rate of interest, to carry the work along. The committee now feels that it is imperative that something be done to liquidate these debts, that the association may not be compelled to carry such a high rate of interest.

Accordingly, they have appointed July 2, 3, as special days of consecration and seeking God; and, further, that offerings be taken up for the General Conference. The indebtedness mentioned above is on institutions that are situated in various parts of the world; but the title is held in the name of the General Conference Association, and of course all interest-bearing notes are brought to that association for liquidation.

When we consider the perilous times that are thickening around us, it certainly will be apparent that just such a season of consecration and seeking the Lord is necessary, not only that funds should flow into the treasury, but that every heart should be drawn closer to the Lord.

L. A. HOOPES, *Gen. Conf. Sec.*

KEENE ACADEMY CALENDARS.

THE Keene Academy Calendar for 1898-99 is now ready, and may be obtained upon application. All who are interested in the problem of industrial education are invited to send for copies. Better still, send twenty-five cents for a year's subscription to the *Keene Academy News*, which will include the Calendar. Address Keene Academy, Keene, Tex.